

Sri Sri Caitanya Siksamrta

The Nectarean Instructions Of Lord Caitanya

Chapter One

Part One

Obeisances to their Lordships Radha and Krsna.

There are countless philosophies, which [although attempting to reach the truth] are all incomplete and mutually conflicting, due to their origin in bewilderment. All these philosophies find their perfection in Krsna bhakti. I begin this book by offering my respects to Sri Krsna Caitanya, the bestower of Krsna bhakti.

There are three objects in this universe: the Lord, conscious entities and matter. Matter is that substance without volition; for example, earth, rock, water, fire, air, ether, house, forest, grain, cloth or a body. Men, animals, insects, reptiles are living entities, as they have the power to discern and desire. Of these, man has the greatest power of discernment. For this reason some people call man the master of all living and non-living entities. The Lord is the creator of all living and non-living entities. Since he does not have a material body, we cannot see him. He is the perfect, the complete form of pure consciousness. He is our creator, protector and controller. By His will, we prosper; by His will, we meet with destruction. In His personal form, He is master of Vaikuntha. He is the Lord of all lords. By His command, all the universes move.

As the Lord does not have the gross form of material objects, we cannot perceive Him with our senses. In this sense, He is called formless in the Vedas. However, as all objects have their own form, the Lord also has His form. Only material objects have material form. Conscious living entities have a conscious or spiritual form (cetana svarupa). Human beings, though spiritual entities, additionally have a material body. Thus our spiritual form has become hidden within the material form.

The Lord is pure consciousness or spirit. That is, he has no form except His spiritual form. This spiritual form is His body. We can see this form only with our pure, spiritual eyes. We cannot see it with material eyes.

Many unfortunate people do not believe in God, for their eye of knowledge is closed. Because they cannot see the Lord's form with their material eyes, they say He does not exist. Just as blind men cannot understand the nature of sunlight, atheists cannot believe in the existence of God. Though all men, by their very nature, believe in God, if they learn duplicitous logic through bad association from childhood, they gradually become overcome by that bad influence and disbelieve

in the Lord's existence. That of course is their loss; it is no loss for the Lord.

One should not think that Vaikuntha is material place. Madras, Bombay, Benares, Calcutta, London, and Paris are examples of material places. To go to those places, one must traverse a great expanse of earth and many countries. Even if one travels by railway or ship, it may take a long time. The material body must be moved. Vaikuntha is not such a place; it has a different nature, transcending the material universes. It is conscious, eternal and faultless. It is not perceived by the eye, nor conceived of by the mind. The Supreme Lord resides in this inconceivable place. If a person is able to please the Lord, he can go there and serve the Lord eternally.

What is called happiness in this world is not eternal; it remains for a short time, and then disappears. Everything of this world is filled with suffering. Birth itself is difficult, a cause for sorrow. After birth, we must nourish the body with food. If we have no food, we suffer. There is always some sort of affliction, such excessive heat or cold. To rid ourselves of the suffering we have to undergo bodily suffering to earn money. If we do not build a house we do not have a place to stay. On getting married, we have to raise children. When old age finally approaches, it seems we are left with nothing. Throughout life, we suffer through argument and disagreement with others. There is no such thing as pure happiness in this world. Therefore people accept that happiness is the momentary cessation of grief or want. However, it is very difficult to live in such a world. If one attains the Lord's abode, he does not experience temporary happiness and distress, but rather attains unlimited and eternal joy. To this end, we must try to satisfy the Lord.

Man's highest benefit starts when he begins to satisfy the Lord. But man begins this practice only after pure knowledge appears within him. Unfortunately, most people think that they can enjoy the world now and worship the Lord in old age. That, however, is unacceptable, for time is a precious thing. We should begin to practice from the very day that we see its urgency. Man's life is indeed a rare achievement, but it is also insecure, as we cannot say when we will die. Thus we should never think that we should not worship the Lord when we are children. In history we see how Dhruva and Prahlada received the Lord's mercy when they were children. Is there any doubt that any human being, being capacity of doing an activity, cannot, without effort, achieve it? As well, what is practiced from an early age gradually becomes a natural action.

Man attempts to please the Lord for four reasons, according to his condition of life: from fear, for satisfying material aspirations, from a sense of duty, and from genuine attraction. Some people are inspired to worship the Lord because of sickness, poverty, fear of hell or fear of death. Others worship the Lord, praying for material happiness, desiring greater material progress. These two types of people, though beginning their worship out of fear or material aspiration, often become attached to pure worship, since worship of the Lord produces genuine joy. Those who worship the Lord out of a feeling of gratitude are those motivated by a sense of duty. Those people who naturally gain satisfaction in worshipping

the Lord, without motives of fear, desire or duty, begin their worship with attraction (raga). Raga is defined as the tendency of the mind to become spontaneously attracted to an object immediately on seeing it, without intellectual processing. A person who has developed this quality of attraction in his heart as soon as he thinks of the Lord is worshipping the Lord according to raga. Those who take to worship of the Lord from fear, desire or duty are not on such a pure level. Those who worship the Lord according to raga are real worshippers.

The living entity and the Lord have a deep relationship. When raga appears, this relationship becomes manifest. This relationship is eternal no doubt, but for the materially bound up soul it remains hidden. Given the right opportunity, it appears. Just as fire appears by striking a match or a flint, by sadhana or practice, this relationship makes its appearance. Many persons have even achieved this relationship through practice based on fear, desire and duty. Dhruva first worshipped the Lord with a desire for a kingdom, but by sadhana there appeared in his heart attraction, borne of a pure relationship with the Lord. Thereafter he refused to accept the benediction of material happiness.

Fear and desire are extremely base. When a devotee's intelligence becomes clear, he gives up fear and desire; duty or gratitude becomes his sole motive. And as long as raga towards the Lord does not appear, the devotee should not give up worship according to duty. From the sense of duty two standards arise: to respect the rules (vidhi) and to avoid breaking the rules (nisedha). These rules for worship of the Lord were established by great devotees long ago and recorded in the scriptures. Following the scriptures and reverence for the rules arises from the sense of duty.

On examining the historical records of all types of people around the world, it will be obvious that faith in God is man's common and constant characteristic. Uncivilized forest tribals survive, like animals, on animal flesh, but they also worship the sun, the moon, huge mountains, large rivers and tall trees as their benefactors and controllers. Why do they do this? Though the soul is extremely bound up, his faith in the Lord, his natural quality as spirit soul, will gradually manifest as the degree that the material covering is weakened. However, when man becomes civilized and takes to various types of knowledge and education, his faith becomes more covered due to materialistic logic. Then atheism, or worse, voidism, takes hold of his mind. One should understand that such beliefs are the symptoms of an unhealthy, weak soul.

There are three stages between the primitive, uncivilized state of mankind and the devotional state. In these three stages, the diseases of atheism, materialism, skepticism, and voidism afflict many people. Acting as obstacles to their progress, those philosophies bring them to a lamentable state. Of course, not all people will be so afflicted. Those who are infected by the disease become bound up, and do not progress to higher stages of life. The uncivilized tribal, taking advantage of the system of varnasrama and cultivating civilized manners, proper conduct and education, can quickly attain the life of a devotee. This is the natural path of

progress for mankind. But if one becomes afflicted by the diseases of materialistic philosophies, he falls into an unnatural state of existence.

Though men in various countries, on various continents, have a wide variety of natures, the principal nature is only one. Only the secondary characteristics are many. But though the principal nature is one, there will not be found any two people in the world who have identical secondary qualities. As even twins born of the same womb have some difference in form and quality, one cannot expect that people born in different countries can ever have exactly the same qualities. Different countries have different water, air, mountains, forests, eatables and clothing. Because of this, the people of these places have naturally developed different physiques, complexions, customs, clothing and food. Similarly, the peoples' mentality will differ. And thus various people's ideas of God, though being basically similar, will differ in details. When men in various countries surpass the uncivilized stage and progress to the civilized stage, the scientific stage, the moral stage and the devotional stage, they will develop differences, in language, dress, food, and mentality. This gives rise to difference in the mode of worship of God. Considering the matter objectively, there is no harm in secondary differences. If there is agreement concerning the essential nature of God and His worship, there should be no obstacle in attaining the same result. Thus Mahaprabhu has instructed that we should instruct everyone to worship the pure form of the Lord, but at the same time we should not criticize others' modes of worship.

Because of the above reasons, we see the following differences amongst the religions of different countries.

1. difference of teachers or prophets
2. difference in worshipper's mentality and consequent expression of reverence.
3. difference in procedures of worship
4. difference in conceptions of God
5. difference in God's name and statements due to difference in language

Thus, people in India give respect to the rsis, in other countries they respect prophets like Mohammed, in other countries they respect Christ, and in other places the inhabitants give respect to various native sages. It is imperative that the people of the country give proper respect to the native saints, but, no one, though he made hold his particular belief to benefit his own progress, should go to other places and preach that what his teachers have taught is superior to all other teachings. This gives no benefit at all to the world.

Concerning different expressions of reverence, in India, the worshipper sits on an asana, and after performing nyasa and pranayama he begins his worship. The Muslim faces towards Mecca and worships five times a day by bowing down. The Christian kneels down with folded hands and with humility praises the Lord in either church or house. Each country has its particular rules concerning, proper dress, food, purity and impurity.

If one examines the different religions, one will see different rituals. One will also see different conceptions concerning the object of worship. Some people, overcome with devotion in their hearts, establish the form of the Lord in their soul, in their mind and finally in the external world. Understanding that the form is non-different from the Lord within, they worship that form. In some religions, because of the greater emphasis on logic, the worshipper simply forms a conception of God in the mind, and worships it. They do not accept an external form of God. In reality, however, all these conceptions are forms of the Lord.

According to language differences, different religions call God by different names. The religions have different names, and the languages used during worship are also different.

Because of these five differences, it is only natural that various religions will appear quite different. However it is improper and detrimental to argue over these differences. If one goes to someone else's place of worship one should think, "The people are worshipping my Lord, but in a different way. Because of my different training, I cannot quite comprehend this system of worship. However, through this experience, I can deepen my appreciation for my own system of worship. The Lord is only one, not two. I offer respect to the form I see here, and pray to the Lord in this new form that he increase my love for the Lord in His accustomed form." Those who do not follow this procedure, but instead criticize other systems of worship and show hatred, violence and envy, are worthless and foolish. The more they indulge in useless quarreling, the more they betray the very goal of their religion.

However, one should consider the following point. Though it is worthless to criticize a difference in religious system, if one sees a fault, one should not tolerate it. It is beneficial for the living entities if one attempts to correct the fault in the proper way. Thus Mahabprabhu, in discussing with Buddhists, Jains and impersonalists, led them to the proper path. The devotees of Lord Caitanya should always take the Lord's behavior as the proper example to follow.

The devotee does not accept those religions which are filled with atheism, skepticism, materialism, pantheism and impersonalism as real religions. He knows them to be false religions, anti-religious movements, perverted religions, and he understands that their followers are unfortunate. The devotees must try to protect the living entities from these false religions.

Pure love is the eternal function of the soul. Though the above mentioned five differences may exist in a religion, the real religion is pure love. This is the final goal of religion. We should not quarrel over external differences. If the goal of a religion is pure love, then all else is adjusted. Atheism, skepticism, polytheism, materialism, pantheism, and impersonalism are, by their very nature, contrary to love. This will be shown later on.

Love of Krsna (Krsna prema) is that pure love. The quality of love is that it takes

shelter of one entity and takes another as its object. Prema cannot exist without (shelter, or subject) asraya and visaya (object). The shelter of prema is the heart of the soul. The object of prema is Krsna alone. When perfect, pure prema arises, the aspects of the Lord as Brahman, the controller and Narayana ripen into the form of Krsna.

On reading this book and understanding the concept of prema, this will be understood. A person who argues just on hearing the name of Krsna is cheated of the truth. Quarreling about names is of no value. The living entity should search out the object indicated by the name. The sweet qualities of Krsna as described in the crown jewel of scriptures, Srimad Bhagavatam, were the personal realization of Vyasadeva through his spiritual vision. Through the instructions of Narada, Vyasadeva obtained devotional trance and saw the form of Krsna. Vyasadeva described the sweet qualities of Krsna, for he realized that by developing devotion to that form of Krsna the jivas could drive away all forms of lamentation, illusion and fear.

On hearing or reading about Krsna and his sweet qualities, the living entities according to their nature understand him in two different ways: understanding through true knowledge, and understanding without knowledge. Even when Krsna is personally present and can be seen with mortal eyes, the two types of people will see in these two different ways. If a person desires to learn more about these two types of perception, he may study the Sat Sandarbhas, Bhagavatamrta and Sri Krsna Samhita under a competent authority. It is impossible to elaborate on this subject here. Briefly realization through true knowledge (vidvat pratiti) may be described as realization under vidya sakti (knowledge potency of the Lord), and understanding without knowledge (avidvat pratiti) may be described as an understanding of the Lord under ignorance.

If Krsna is understood through avidvat pratiti, many controversies arise. If he is understood through vidvat pratiti, there is no place for disagreements. Those interested in spiritual development should immediately obtain vidvat pratiti. What is the point in understanding through avidvat pratiti, falling into argument and confusion, and losing the goal of life. Some idea about vidvat pratiti has been given. Vidvat pratiti is possible for those persons who give up material conceptions and can conceive of spirit. They can then perceive Krsna with their spiritual eyes, hear his pastimes with their spiritual ear, and relish Krsna completely with their spiritual taste buds. Krsna's pastimes are completely non-material. Though Krsna can by his inconceivable potency become the object for the material eye, by nature he is not perceivable by material senses. When Krsna descends and reveals his pastimes to the material senses, only the person with vidvat pratiti attains real contact with the Lord. Normally avidvat pratiti operates. Thus most people understand Krsna as temporary being, with birth, growth and decay. By avidvat pratiti a person thinks that the impersonal state, devoid of qualities, is truth and the personal state of God, with qualities, is material. They conclude that Krsna is material since he has qualities.

Understanding the supreme truth is not a matter of mundane logic. How can the

limited intellect of man operate in relation to the unlimited Lord? The Supreme Truth can only be understood and relished by the devotional element which is present in the soul. This devotion or bhakti is the preliminary stage of pure love, prema. Vidvat pratiti arises only by Krsna's mercy, for only by Krsna's mercy does the vidya sakti help the jivas.

Of all the conceptions of God existing in the world, the form of Krsna is the most suitable for developing pure love. The conception of Allah in the Koran is not suitable for developing pure love. Even the Lord's dear prophet could not see Allah's form, for though the Lord is friendly, He remains at a distance from the worshipper due to the conception of God as master. The god in the Christian faith is also some distant entity, what to speak of the impersonal Brahman. Even Narayana is not the form by which the soul can easily obtain pure love. Krsna alone, who resides in the spiritual abode of Vraja, is the object of pure love.

The abode of Krsna is full of bliss. Though majesty also resides there in fullness, it does not predominate; rather sweetness and eternal bliss predominate. His wealth is its fruit, flowers and twigs. His citizens are the cows. His friends are the cowherd boys and his associates are the gopis. His food is butter, yogurt and milk. All the groves and forests are filled with love of Krsna. The Yamuna River is engaged in Krsna's service. Everything in nature serves Him. Though elsewhere he is worshipped and revered by all as the Supreme Lord, here, as the life of all the inhabitants, he sometime descends to the worshipper's level and sometimes becomes his subordinate. If it were not like this, could the lowly living entity have a relation of love with God? Can the Lord, who is filled with the highest sport, endowed with free will, and eager for the love of the soul, hanker for man's offering of worship or feel genuinely satisfied with it? Krsna, the reservoir of sweet pastimes, thus covers his majestic aspect with sweetness, accepts equality with or subordination to qualified souls in transcendental Vrndavana, and feels bliss.

Can anyone who accepts pure love or prema as the highest goal accept anyone other than Krsna as the object of love? Though different languages may not use the same words to describe Krsna, Vrndavana, the gopas and gopis, the cows, Yamuna and the kadamba trees, those persons interested in pure love must accept the name, place, form and pastimes in some form, using some words. Thus Krsna alone is the object of pure love.

Until pure attraction arises in the heart of the living entity, the devotee with a sense of duty must carefully cultivate Krsna consciousness by practicing the primary and secondary rules of bhakti. One will see that there are two ways of cultivating Krsna consciousness: through rule(vidhi) and through attraction (raga). Attraction (raga) is rare. When raga develops, the path of vidhi loses its effectiveness. But as long as raga does not develop, one must take shelter of vidhi. This is imperative for man. Therefore, scriptures outline these two paths. The path of raga is extremely independent or individualistic; there are no set rules. Only those who are most advanced and fortunate can practice raga. Therefore only the rules for the path of vidhi have been systematically presented in the

scriptures.

Those who unfortunately do not believe in God, also formulate rules for maintaining their life. These rules are called morality. Those moral codes which do not include thought of God, cannot accomplish any good for mankind, even though presented skillfully. Such morality is materialistic. Moral codes which express belief in God and oblige service to Him are fit for mankind.

Rules are of two types: primary and secondary. Those rules which directly lead us to serving and satisfying the Lord are called primary rules. Those rules of life which indirectly support that goal are called secondary. This will become clear by giving an example. Taking an early morning bath is a rule. By doing this, the body becomes fresh and disease free, and the mind as well becomes steady. If the mind is steady, one can worship the Lord properly. Here, the goal, worship of the Lord, is not the immediate intention of the bath. The bath's direct result is bodily comfort. If bodily comfort is accepted as the final goal of the bath, then worship of the Lord is not achieved at all. There are many possible intervening results between bathing and worshipping God. With such intervening agents there is possibility of obstruction.

The direct result of the primary rules is worship of the Lord. There is no intervening results between the rule and worship of the Lord. Chanting the Lord's name and hearing about Him are two primary rules, because their direct result is worship of the Lord. Though we must always observe the primary rules, if we do not observe the secondary rules, we cannot maintain the body properly, nor our life. If we cannot maintain our life, how can we follow the primary rules of devotional service? The secondary rules are the ornament of man's life. Material education, technology, industry, civilization, order, perseverance, bodily, mental and social rules are accepted, in that they may be used to bring mankind to serve the feet of the Lord sincerely. Being servants of the primary rules, by the Lord's grace, they make the life of mankind blissful both during practice and perfection.

Though there are many types of life-primitive life, civilized life, life equipped with material sciences, atheistic moral life, theistic moral life, life endowed with vaidhi bhakti, and life endowed with prema bhakti, real life of man begins with theistic moral life. Without belief in God, human life is no better than that of an animal, no matter how much civilized or advanced in scientific knowledge or moral principles it may be. Real human life operates when a person accepts the rules and prohibitions of theistic moral life. Thus in this book the discussion begins from this stage of life. Civility, morality and material science are considered as ornaments to this life. How the theistic moral life culminates in devotional life will be discussed in this book. The real life of the living entity is called jaiva dharma, the souls inherent nature. For the human being, jaiva dharma is called manava dharma. Man's dharma is of two types: secondary and primary, or incidental and inherent. Secondary or incidental dharma takes shelter of matter, material qualities and material relations. The primary dharma takes shelter of the pure soul. The primary dharma is the real dharma of the soul. The secondary

dharma is of no value, being the transformation of the primary dharma under the influence of material qualities.

When the material qualities are removed the dharma of the soul exists purely as the primary dharma. Secondary dharma is also called conditioned dharma. When the material conditions are removed, primary dharma remains. Secondary rules and prohibitions, piety and avoidance of sins are included in the secondary dharma. The secondary dharma does not leave the soul but matures into the primary dharma when the jiva is freed from the material modes. The secondary dharma appears in the conditioned state by an unnatural transformation of the primary dharma. By a positive transformation of the secondary dharma the primary dharma appears again. After examining the secondary rules and prohibitions, the primary rules and prohibitions and finally the perfected stage of the jiva, prema bhakti, will be discussed.

In this first section the words "Lord", "God" and "Krsna" have all been used. The reader should not think that these words refer to separate entities. Krsna is the only form, the only object of worship by the soul. Krsna is the complete revelation of sweetness in God. When we consider Krsna in relation to other objects and need to emphasize his lordship, we use the word "Lord." That is why in the beginning the word "Lord" was used instead of Krsna. Lordship is nothing more than the natural control that Krsna displays towards the objects of his creation. In enumerating, the objects of existence, the word "Lord" is thus used: cit (conscious entity), acit (matter) and isvara (Lord, controller of both).

By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency. S.B.11.11.6

The Supreme Personality of Godhead, expanding His own potency, maya sakti, created innumerable species of life to house the conditioned souls. Yet by creating the forms of trees, reptiles, animals, birds, snakes and so on, the Lord was not satisfied within His heart. Then He created human life, which offers the conditioned soul sufficient intelligence to perceive the Absolute Truth and became pleased. S.B.11.9.28

The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme. S.B.11.3.35

I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane. Brahma Samhita 5.32

I worship Govinda the primeval Lord, who is Syamasundara, Krsna himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love. B.S.5.38

B.G.16.7-8

I worship that transcendental seat, known as Sveta Dvipa where as loving consorts the Laksmis in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Krsna as their only lover; where every tree is a transcendental purpose-tree; where the soil is the purpose-gem, water is nectar, every word is a song; every gait is a dance; the flute is the favorite attendant; effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty; where numberless milch-cows always emit transcendental oceans of milk; where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the duration of half a moment. That realm is known as Goloka only to a very few self-realized souls in this world. Brahma Samhita 5.56

One who is sufficiently intelligent should use the human form of body from the very beginning of life--in other words, from the tender age of childhood--to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

S.B.7.6.1

Therefore, while in material existence, a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling. S.B.7.6.5

After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Krsna consciousness is possible only for a human being.

S.B.11.9.29

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S.B.11.9.29

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The

Lord is the reservoir of unlimited spiritual qualities. For devotee, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kama, artha and moksa. S.B.7.6.25 Religion, economic development and sense gratification--these are described in the Vedas as trivarga, or three ways to salvation. within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Visnu to be transcendental. S.B.7.6.26

The gopis by their lusty desires, Kamsa by his fear, Sisupala and other kings by envy, the Yadus by their familial relationship with Krsna, you Pandavas by your great affection for Krsna, and we, the general devotees by our devotional service, have obtained the mercy of Krsna. S.B. 7.1.31

There are two processes of practical devotional service. one is regulative devotional service, and the other is spontaneous devotional service. Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhi bhakti. C.C.Madhya 22.108-109

Krsna has many types of devotees--some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service. C.C.Madhya 22.161

Devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

S.B.3.25.38 By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas. Lord Brahma spoke this Vedic. The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures. C.C.Madhya 22.116

One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead. At the same time, one should avoid blaspheming other scriptures. S.B. 11 3.26

A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in living devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water or

within the worshiper's own heart. ...The Deity form of the Lord is said to appear in eight varieties--stone, wood, metal, earth, paint, sand, the mind or jewels.

S.B. 11.27.9,12

The Lord of Laksmi, the Lord of Sita, is not different from the Supersoul. Therefore I worship the lotus-eyed rama as my very life. (statement of Hanuman) There are five branches of irreligion, appropriately known as irreligion, religious principles for which one is unfit, pretentious religion, analogical religion, and cheating religion. One who is aware of real religious life must abandon these five as irreligious. Religious principles that obstruct one from following his own religion are called vidharma. Religious principles introduced by others are called para dharma. A new type of religion created by one who is falsely pruned and who opposes the principles of the Vedas is called upadharma. And interpretation by one's jugglery of words is called chala dharma. A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called abhasa. But if one performs the prescribed duties of his particular asrama or varna, why are they not sufficient to mitigate all material distresses? S.B.7.15.12-14

The occupational activities a man performs according to his own position are useless labor if they do not provoke attraction for the message of the Personality of Godhead. S.B.1.2.8

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the five of lamentation, illusion and fearfulness. S.B. 1.7.7

The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. nor can they express such things, neither in their speculations nor in their words. only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Krsna, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence. S.B.1.3.37-38

O Uddhava, both knowledge and ignorance, being products of maya, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings. O most intelligent Uddhava, the living entity, called jiva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated. S.B. 11.11.3-4

B.R.S. 1.11.9

The four principles of advancement in spiritual life--dharma, artha, kama and moksa--all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the

Supersoul, in devotional service. S.B.7.7.48

...You cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show. ...In the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities. S.B.7.7.51-53

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing. S.B.3.23.56

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan. S.B.1.2.11

Part Two The teachings of Lord Caitanya

In order to understand the teachings of Lord Caitanya, we must refer to the Sri Caitanya Caritamṛta. Lord Caitanya himself did not leave any written works, except the eight verses of the Siksastaka. There are few verses attributed to him in the Padyavali, but from those verses we cannot take any systematic instructions. There is also a few very small books which some people claim were written by Lord Caitanya. After examining everything, we must conclude that these are all false claims. From the many works which the Goswamis wrote we can thoroughly understand Lord Caitanya's teachings, but they do not mention any works written by Lord Caitanya Himself. Sri Caitanya Caritamṛta is the authoritative work. From this work we can understand the Lord's character and teachings. These teachings are confirmed perfectly by the words of the Goswamis. For this reason Sri Caitanya Caritamṛta is given so much respect. Sri Kṛṣṇa Dāsa Kavirāja appeared immediately after Lord Caitanya. Mahāprabhu's direct disciples, Raghunātha Goswami, Rupa Goswami and many others assisted Kṛṣṇa Dāsa in writing his work. Before him Kavi Karnapura had written Sri Caitanya Candrodayanataka and Vrṇḍavana das Thakura had written Sri Caitanya Bhagavata. These works were a great help to Kṛṣṇa Dāsa Kavirāja. Considering all points we have had to depend upon Sri Caitanya Caritamṛta.

During his married life, until the age of twenty-four, Caitanya would preach the glories of the Holy Name and the necessity of chanting the Lord's name to all souls in Srivasa's courtyard, on the bank of the Ganga, in his classroom, and on the road. After taking sannyasa, the Lord instructed Sarvabhauma in Puri, Ramananda Raya in Vidyanagara, Venkata Bhatta in the South, Rupa Goswami as well as Raghupati Upadhyaya and Vallabha Bhatta (by trickery), in Prayaga, and Sanatana Goswami

and Prakasananda in Varanasi. From these instructions we can understand Lord Caitanya's teachings as they are in truth. After going through all these teachings the principal points of his philosophy have been presented here.

Displaying extraordinary mercy to the living entities, Mahaprabhu preached pure vaisnava dharma or jaiva dharma all over India. He himself went to some places and preached. To other places he sent preachers to do the work. Giving the preachers unlimited spiritual power, he sent them out to all places, and impelled by the prema He has bestowed on them, they took up the task without expectation of pay or reward, for only a preacher of pure heart can preach the pure dharma. In the present age, in various religions, people preach to earn a living. This however cannot give the intended result.

In the Caitanya Caritamrta, Adi Lila, 7th Chapter, it is written:

Sri Krsna Caitanya Mahaprabhu and His associates of the Panca tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful. Lord Caitanya dispatched the two generals Rupa Gosvami and Sanatana Gosvami to Vrndavana to preach the bhakti cult. As Rupa Gosvami and Sanatana Gosvami were sent toward Mathura, so Nityananda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahaprabhu. Sri Caitanya Mahaprabhu personally went to South India, and He broadcast the holy name of Lord Krsna in every village and town. Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubhanda. Everywhere He distributed the bhakti cult and love of Krsna, and in this way he delivered everyone.

Mahaprabhu taught, in essence, that the eternal function of the living entity is Krsna prema. The living entity can never be separated from this dharma. However, as a result of forgetfulness of Krsna, being deluded by maya, the living entity has attraction for other things, and this dharma is almost lost. It has become concealed within the living entity. Thus the living entity falls into material misery. If the living entity again by good fortune remembers that he is the eternal servant of Krsna, then this dharma again appears and the living entity becomes healthy.

Faith in this truth is the root of all success. Faith appears in two ways. Some people develop faith after developing a distaste for the material world after many births of sukrti.

If by good fortune, a living entity develops faith in Krsna, he begins to associate with devotees.

C.C. Madhya 23.

9

Another name for sraddha is visva .

By rendering transcendental loving service to Krsna, one

automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called sraddha.

C.C.Madhya

22.62

Faith means that by worshipping Krsna, all the living entity's duties are accomplished.¹ After performance of sukrtis, the soul becomes satisfied, and from the eternal function of the soul this natural sraddha appears.² The person who has developed faith, by practicing devotional activities in the association of devotees, destroys his material attachments and gradually progresses through the stages of steadiness, taste, attachment, bhava and prema.

If the natural, intrinsic faith appears in an intense way, the devotee practices raga marga.³ Not considering so much the rules of scripture, he can fearlessly progress in his practice on the path of intense attraction to Krsna. However if the faith which has developed is weak, then the devotee must progress by taking the help of good advice from the authorized guru. As this faith usually starts from faith the scripture and the instruction of the guru, normally the guidance of scripture is very essential.

My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me. "You are a fool," he said. "You are not qualified to study Vedanta philosophy, and therefore You must always chant the holy name of Krsna. This is the essence of all mantras or Vedic hymns. Simply by chanting the holy name of Krsna one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krsna mantra one will be able to see the lotus feet of the Lord. In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures. After describing the potency of the Hare Krsna mahamantra, My spiritual master taught Me another verse, advising me to always keep the name within My throat.

"In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord."

Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered. While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman. Collecting My patience, therefore, I began to consider that chanting the holy name of Krsna had covered all My spiritual knowledge. I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

"My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahamantra! Chanting the holy name in ecstasy causes one to dance, laugh and cry."

When My spiritual master heard all this, he smiled and then began to speak.

"It is the nature of the Hare Krsna maha mantra that anyone who chants it immediately develops his loving ecstasy for Krsna. Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street."

C.C.Madhya 7.71-85

From the words, "consider this verse and keep it around your neck," we can understand that faith is nourished and grows by following scripture. According to Mahaprabhu, scripture or Vedic scripture is the only authoritative proof. Rules of logic and argument are no proof.

The self-evident Vedic literatures are the highest evidence of all.

CC. Adi 7, 132

The conditioned soul cannot revive his Krsna consciousness by his own effort. But out of causeless mercy, Lord Krsna compiled the Vedic literature and its supplements, the Puranas.

C.C.Madhya 20,122

It is clear that there are two types of faith, *komala sraddha* (weak faith) and *drdha sraddha* (firm faith). *Bhakti* that arises from firm faith is very strong and naturally intense. Mahaprabhu's views about this are expressed perfectly in the *Sistastaka*. Concerning *komala sraddha*, Mahaprabhu said to Sanatana Goswami:

If, by good fortune, a living entity develops faith in Krsna, he begins to associate with devotees. When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing. When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens. After taste is awakened, a deep attachment arises, and from that attachment the seed of love of Krsna grows in the heart. When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.

C.C.Madhya 23.9-13

For a person with strong faith, the scriptural statements have no function, but for a person of weak faith, there is no alternative but the scripture and association of devotees. For this class of faithful person initiation is necessary. From the authorized guru a devotee receives the conclusions of the scriptures and the mantra, and practices deity worship according to the instructions of the guru. In this way he progresses. For this type of person the *dasa mula siksa* (Ten Essential Teachings) is important. One essential teaching is the authority or source of knowledge, i.e. scripture. The other nine essentials are the conclusions stated by the authority of scripture.

The devotee with firm faith, by chanting the Holy Name with intrinsic faith, realizes spontaneously the nine essentials stated by the scriptures, by the mercy of the Holy Name. It is not necessary for him to digest the philosophical points raised in the scriptures. But those who have weak faith quickly fall from the devotional platform by bad association, if they do not have the backing of scriptural authority. The Vedas, which discuss brahman, are their source of knowledge. As the Vedas, being vast in scope, have many prescriptions for those interested in fruitive action and impersonal realization, instructions for the devotee is not easy to extract. In order to clearly show the real meaning which is revealed here and there in the Vedas, the sattvika puranas have been given. Among the sattvika puranas, the Srimad Bhagavatam is the best, most explicitly explaining the highest import of the Vedas.⁴ Thus the Bhagavatam and the Pancaratra scriptures, which confirm the same conclusions, are counted as authoritative knowledge.

The Vedic literatures give information about the living entity's eternal relationship with Krsna, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana. Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

C.C. Madhya 20, 124-

125

The relationship between the jiva, material nature and God is called 'sambandha'. Actually Krsna is one, but he has two energies-material nature and the jiva. By a transformation of the material energy the material world exists, and by transformation of the jiva sakti, the jivas exist. To again establish one's position as the servant of Krsna is called fixing one's relationship.

In His original form the Supreme Personality of Godhead is full of transcendental opulences which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

C.C. Adi 7.139

The Vedic literatures give information about the living entity's eternal relationship with Krsna, which is called sambandha.

C.C. Madhya 20.124

In considering the relationship there are seven topics:

1. Krsna
2. Krsna's energies
3. rasa
4. jiva
5. jiva in the material realm

6. jiva in the liberated state
7. acintya bhedabheda

By thoroughly understanding these seven topics of scriptures, a person obtains sambandha jnana.

By arrangement of sound is created a composition. The potency by which the meaning of sound is grasped is called the abhidha potency of the sound or the connotative power of the sound. By using the word "ten" with "elephants" we can understand a certain number of elephants. This direct meaning is called abhidheya. There is another potency of words called "laksana". In the phrase "cowherds on the Ganga," since cowherds cannot stand on the surface of the Ganga's water, by the laksana sakti we understand that the cowherds are on the bank of the Ganga. Where it is necessary to use the laksana sakti, the abhidha sakti does not operate. Where the direct meaning can be used, only the abhidha sakti functions.

In the Vedic literatures, the meaning taken by abhidha, direct connotation, should be accepted. The direct meaning of the Vedas is called abhidheya, that which should be known. Going through all the Vedas, the abhidheya--the direct import--of the Vedas is devotion to the Supreme Lord. Karma, jnana, and yoga have only an indirect relation to the main purport of the Vedas. Therefore the main method indicated in the scriptures for attaining the Lord is sadhana bhakti. This is the eighth topic.

The means is directed towards a certain goal. This goal is called the prayojana. Krsna prema, the perfection of the jiva, is the goal of bhakti and the ninth topic discussed in the Vedas.

In teaching Sanatana, Mahaprabhu said,

I have described one's relation with Krsna in various ways. This is the subject matter of all the Vedas. Krsna is the center of all activities. Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Krsna and His loving transcendental service.

C.C.Madhya 22.3-4

In this way, Mahaprabhu taught jaiva dharma, the constitutional nature of the soul, composed of sambandha, abhidheya, and prayojana.

1 As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the sense and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

S.B. 4.31.14

2 If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to

material life, should achieve perfection through the path of loving devotion to Me. S.B.11.20.8

3 As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principles of the Vedic injunctions. S.B.11.20.9

4 atho'yam brahma sutranam bharatartha vinirnayah
gayatri bhasyarupo'sau vedartha paribrmhitah
gratho'sthadasa sahasrasahah srimad bhagavatabhidhah
sarvavedetihasaaham saram saram samuddrtam
sarvavedanta saram hi sri bhagavatam isyate
tad rasamrta trptasya nanyatra syad ratih kvacit

The Bhagavatam explains the meaning of Mahabharata and the brahma sutras. It is the natural commentary on the gayatri mantra and full of the import of the Vedas. It composed of eighteen thousand verses. It is the essence of all the Vedas, histories and the Vedanta. Satisfied with the nectarean taste of this work, one will have no attraction for anything else. Garuda Purana

Part Three **Krsna, Krsna sakti and rasa**

The eternal, blissful form of Krsna is the Supreme Lord. He is without beginning, and He is the origin of all else. In the scriptures He is called Govinda. He is the cause of all causes.

O Sanatana, please hear about the eternal form of Lord Krsna. He is the Absolute Truth, devoid of duality but present in Vrndavana as the son of Nanda Maharaja. Krsna is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone. The original Supreme Personality of Godhead is Krsna. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vrndavana. 1

C.C.Madhya 20 .152-154

It is possible for the jivas to realize the form of God, for God Himself has given man the ability to realize Him. By this ability the elevated jivas can realize the form of the Lord. Man has three means of realization: gross material organs of knowledge, the subtle body or the mind's comprehension power, and the ability of the jiva to perceive spiritual matters.

The eye, ear, nose, tongue and skin are the five organs by which the external world is understood. This is all material knowledge. By contemplation, remembrance, or meditation on objects of material knowledge, only more material knowledge, or at most, a perverted glimpse of spirit, is possible. Thus two ways of gathering knowledge are material. It is not possible to have realization of the

form of the Lord, which is purely spiritual, by these bodily faculties. Unless a person takes shelter of the faculties of the soul, spiritual vision of the Lord is impossible.² People who try to see the form of the Lord by taking shelter of the material senses practice asana, pranayama, dhyana and dharana of the yoga system, and by the process of negation, understand the Lord as the soul of the universe. The final goal is a vision of the Paramatma. But by such activity, the perfect, spiritual realization cannot be obtained. All that is achieved is fragmentary realization based upon negation of material knowledge. Those with extreme negativity consider material form as abominable and imagine a formless, unchanging existence of God; they attempt to realize Brahman. But actually their vision of brahman is only a show. ³

Mahaprabhu said the Sanatana:

There are three kinds of spiritual processes for understanding the Absolute Truth--the processes of speculative knowledge, mystic yoga and bhakti yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramatma and Bhagavan.

C.C.Madhya

20.157

When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Krsna.

C.C. Madhya

20.146

Thus, when a jiva desires to see the Lord, according to his qualification, he sees the appropriate form of the Lord. Accordingly as one practices karma yoga, jnana yoga or bhakti yoga, one will see paramatma, brahman or bhagavan. The wise call the non-dual spiritual entity "tattva" or absolute truth.⁴ But this absolute entity is perceived differently by differently qualified instruments. Brahman, paramatma and bhagavan are actually one entity, but the person thinks the object which he perceives to be supreme.

Bhagavan is Sri Krsna. Those who disregard Krsna, thinking him to be an ordinary mortal performing material activities, have very meager understanding of spiritual truth. Mahaprabhu taught Sanatana about Krsna as bhagavan, quoting from the Bhagavatam.⁵

Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, he can expand His form into unlimited numbers by His supreme will. The Supreme Personality of Godhead exists in three principal forms--svayam rupa, tadekatma rupa and avesa rupa. The original form of the Lord is exhibited in two forms---svayam rupa and svayam prakasa. In His original form as svayam rupa, Krsna is observed as a cowherd boy in Vrndavana. In His original form, Krsna manifests Himself in two features--prabhava and vaibhava.

There are six types of incarnations of Krsna. One is the incarnations of Visnu, and another is the incarnations meant for the performance of pastimes. There are incarnations that control the material qualities, incarnations of the Manus, incarnations in different millenniums, and incarnations of empowered living entities.

The conclusion is that Lord Brahma and Lord Siva are simply devotee incarnations who carry out orders. However, Lord Visnu, the maintainer, is the personal feature of Lord Krsna. 6

20.317

The six opulences, or bhaga are complete wealth, complete courage, complete fame, complete beauty, complete knowledge and complete renunciation. That person who has all these qualities is called bhagavan. Krsna is svayam bhagavan, because He reveals most completely all the qualities by His very nature. There is no entity equal to or greater than Krsna. He resides eternally in His original form in Goloka. His direct expansions or tad ekatma rupa, perform their activities by His will. Mahavisnu is Krsna's first purusavatara. He lies on the Karana ocean. His partial expansions are Garbodasayi and Ksirodasayi Visnu. The avatars such as Rama and Nrsimha are expansions from them. But Krsna is svayam bhagavan, the source of the purusavatars. Though Krsna is supreme, he appears in the material world as the son of Nanda, by his inconceivable power.

The brahman which is mentioned in the Upanisads is but His effulgence. 7 The paramatma which is mentioned in the Upanisads and the Yoga scriptures is one part of Krsna⁸. There are many proofs for these two statements in the scriptures. This cannot be understood by reasoning or logical rules.

As the light spreads out from the sun, from Krsna, endowed with all wonderful qualities, unlimited rays spread out in all directions. Characterized by negative attributes such as formlessness, those rays take the form of impersonal Brahman in the hearts of men cultivating negation of material consciousness. Yogis seek out Paramatma, the expansion of Krsna, who creates and enters into the universe. The object of worship for the less intelligent men is but a transformation of material sattva guna, which has qualities such as formlessness. Out of fear of contamination by worship of human forms or material qualities, the less intelligent resort to the formless and unchanging concept, but by this they are deprived of Krsna prema. By material conception, the pure dharma of the jiva becomes polluted. Those who become attracted to Krsna's glories and beauty are saved from the negative, impersonal mentality and see the kingdom of God. The jiva can by good fortune attain this unlimited happiness, but a man whose intelligence is overcome by material knowledge cannot reach this spiritual kingdom.

Though Krsna is eternally the lord of Goloka, by his inconceivable power he

descends to the material world by his own will along with his residence, Vraja, and yet carries out his activities in a pure, variegated way. The jiva can understand these transcendental activities of the Lord by the pure vision of his soul, and not by the material eye.⁹ Though Krsna may become visible to the material eye by his power, usually he remains invisible. As the pastimes of Krsna are eternal, not polluted by material time and place, they are visible only to the devotional eye of the pure spirit soul, and held in the mind saturated with love. ¹⁰ As long as a person tries to approach Krsna with pride of material knowledge, Krsna will remain far away. When a person calls out to Krsna with a humble heart, he sees Krsna and experiences the Lord's unlimited bliss. With the appearance of genuine faith, he loses his material pride and offensive nature. There is no room for caste, birthright, material knowledge, beauty, power, influence of material science, position, wealth, or kingdom in cultivating Krsna consciousness. For this reason understanding of Krsna remains far away from those who are proud of their material status. Thus it is easy to understand why Krsna is disregarded in the modern world.¹¹

The unfortunate position of science is that it tries to know truths which are beyond its scope. Though it has no qualification for spiritual matters, it tries recklessly to understand, and ends up with worthless conclusions and a depraved mentality. Krsna gives his mercy when a jiva shows humility born of association with devotees. This is his qualification for spiritual matters. It is impossible to gain spiritual knowledge by material intellect.¹²

Krsna's energies

Krsna's energies are unlimited. The meager knowledge of the jiva can not even understand what energies exist in the various parts of the unlimited universe. In the spiritual world, across the Viraja, exists Vaikuntha and above that, Goloka Vraja. In Vaikuntha four armed Narayana displays all majesty. In Goloka, with the predominance of sweetness, all majesty is hidden.¹³ Krsna is the possessor of all energies. He has one great energy, which is called maya in many places in the scriptures. Maya means the external manifestation of Krsna, by the definition "miyate anaya," --"that by which things are measured". Krsna cannot be understood except through the agency of maya. Learned men divide Krsna's energy into the superior, spiritual energy (cit sakti) and inferior or material energy (maya sakti). Actually the superior energy is the inconceivable energy. The inferior energy is its shadow. That inferior energy is the controller of the material universe.¹⁴ The maya sakti which is condemned in spiritual discussions is this inferior energy, not the spiritual energy.

Lord Krsna naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

C.C.Madhya 20.111

Krsna has unlimited potencies, out of which three are chief-- willpower, the power of knowledge and the creative energy.

The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions assumes three different forms. The three portions of the spiritual potency are called hladini, sandhini and samvit. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead. The spiritual potency of the Supreme Personality of Godhead also appears in three phases--internal, marginal and external. These are all engaged in His devotional service in love.

C.C.Madhya 20.158-160

This means that Krsna has one personal energy called svarupa sakti or para sakti. This para sakti has three vibhavas, three prabhavas and three anubhavas by Krsna's will. 15 The three vibhavas are the cit sakti, jiva sakti and maya sakti. The three prabhavas are the iccha sakti, kriya sakti and jnana sakti. The three anubhavas are sandhini, hladini and samvit.

By the influence of the iccha sakti (Supreme Will), the cit sakti manifests Goloka, Vaikuntha and other places of the Lord's pastimes, Krsna's names, the Lord's various two handed or four handed or six handed forms, the pastimes with his associates in Goloka, Vrndavana, and Vaikuntha, and spiritual qualities such as mercy, forgiveness, and generosity. By the influence of the jnana sakti, the cit sakti produces various perceptions: aisvarya, madhurya, and beauty of the spiritual world. Krsna alone possesses the iccha sakti. The controller of the jnana sakti is Vasudeva and the controller of the kriya sakti is Baladeva, or Sankarsana. By the influence of the iccha sakti, jnana sakti and kriya sakti upon the jiva sakti, the forms of eternal associates, devatas, men, demons and raksasas appear. By the influence of Krsna's kriya sakti, the Lord's activities become manifest.

Within the cit sakti, the sandhini, samvit and hladini saktis combine to produce the distinctive ecstasies of prema. This energy is unlimited and endless. All the activities of the cit sakti are eternal.

Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Sankarsana. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

C.C.Madhya 20.257

By the agency of the material energy, this same Lord Sankarsana creates all the universes. The dull material energy--known in modern language as nature--is not the cause of the material universe. Without the Supreme Personality of Godhead's energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Sankarsana. Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

Another name of the shadow energy is material nature. The kriya sakti is also called sankarsana sakti. The transitory transformation of maya sakti is the material world. The jiva sakti will be more clearly delineated in the next chapter.

Rasa

Krsna is the embodiment of rasa. That is the statement of the Vedas. One can appreciate the nature of rasa by consulting the seventh part of first chapter. Words are material and therefore whatever is said, even with great care, is bound to have material connotation. If the reader is endowed with faith however, the transcendental rasa will appear in his heart. This will arise through association and good fortune. It cannot arise through reasoning. And by bad association, a material conception of rasa (as with sahajiyas), will lead to the downfall of the inquisitive. The nature of rasa must be understood with great care.

Krsna Himself, endowed with sixty four transcendental qualities, is the perfect embodiment of continuous rasa.¹⁶ Of these fifty qualities are present in small amount in the jivas. These fifty qualities and an additional five qualities are present in Siva, Brahma, Ganesa, Surya and other devatas. For that reason, though they are not God, they are also called isvara or Lord. These fifty-five qualities and an additional five are present in fullness in Narayana and the avatars. These sixty qualities and an additional four extraordinary qualities are present in Krsna. For this reason Krsna is the Supreme Lord, the Supreme possessor of power.

All the variety existing in the svarupa sakti become personified forms who assist in the santa, dasya, vatsalya, sakhyas and madhurya rasas. The embodiment of hladini, Radha, is the principal personality. Though this rasa is present in Goloka Vraja, by Krsna's will, yogamaya, the cit sakti, manifests this same rasa perfectly in the Vraja of the material world. But those whose intelligence cannot surpass material qualities, not being able to appreciate or understand the transcendental nature of rasa, will disregard it.

As Srimad Bhagavatam says, those who are filled with faith and describe or hear about rasa quickly attain prema, the perfect stage of devotion, and become freed from the material disease afflicting the heart. ¹⁷ This is Mahaprabhu's highest teaching.

1 Lowest of all is located Devi dhama, next above it is Mahesa dhama; above Mahesa dhama is placed Hari dhama and above them all is located Krsna's own realm named Goloka. I adore the Primeval Lord Govinda, who has allotted their respective authorities to rulers of those graded realms. B.S. 5.43

2 When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see me, the absolute truth, in My subtle spiritual form. S.B.

11.14.26

3 Therefore, control your speaking, subdue the mind, conquer the life air, regulate the senses and through purified intelligence bring your rational faculties under control. In this way you will never again fall onto the path of material existence. A transcendentalist who does not completely control his words and mind by superior intelligence will find that his spiritual vows, austerities and charity flow away just as water flows out of an unbaked clay pot. Being surrendered to Me, one should control the speech, mind and life air, and then through loving devotional intelligence one will completely fulfill the mission of life. S.B.11.16.42-44

4 Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or bhagavan. S.B.1.2.11

5 All the above mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists. S.B.1.3.28

6 By his will, I create, Lord Siva destroys, and He himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies. S.B. 2.6.31

7 I worship Govinda, the primeval Lord, whose effulgence is the source of the non-differentiated Brahman mentioned in the Upanisads, being differentiated from the infinity of glories of the mundane universe and which appears as the indivisible, infinite and limitless truth. B.S.5.40

8 You should know Krsna to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary, human being. He has done this by the strength of His internal potency. S.B.10.14.55

9 O Vyasadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage. S.B.1.5.13

10 Thus he fixed his mind, perfectly engaged it by linking it in devotional service, without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with his external energy, which was under full control. S.B.1.7.4

11 The intelligence of cruel-minded persons is blinded by false pride based on great wealth, opulence, prestigious family connections, education, renunciation, personal beauty, physical strength and successful performance of Vedic rituals. Being intoxicated with this false pride, such cruel persons blaspheme the Supreme Personality of Godhead and His devotees. S.B.11.5.9

12 My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years. S.B.10.14.29

13 O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts. S.B.10.14.21

14 O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness. S.B.2.9.33

15 My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements--knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You. S.B.4.9.16

16 B.R.S.2.1

17 Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart. S.B.10.33.39
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Part Four **Jiva, Conditioned and Liberated States**

Mahaprabhu has himself explained this to Sanatana Goswami:

Krsna is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes. Krsna expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuntha planets, and the material universes are brahmandas, gigantic globes governed by Lord Brahma. The living entities are divided into two categories. Some are eternally liberated, and others are eternally conditioned. Those who are eternally liberated are always awake to Krsna consciousness, and they render transcendental loving service at the feet of Lord Krsna. They are to be considered eternal associates of Krsna, and they are eternally enjoying the transcendental bliss of serving Krsna. Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions. Due to his being opposed to Krsna consciousness, the conditioned soul is punished by the witch of the external energy, maya. He is thus ready to suffer the threefold miseries brought about by the body and mind, the inimical behaviour of other living entities and natural disturbances caused by the demigods. In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by external energy, maya. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Krsna, and in this way he can approach nearer and nearer to the Lord.

C.C.Madhya 22.7-15

It is the living entity's constitutional position to be an eternal servant of Krsna because he is the marginal energy of Krsna and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire.

C.C.Madhya 20.108-109

To Rupa Gosvami:

In this universe there are limitless living entities in 8.400,000 species, and all are wandering within this universe. The length and breadth of the living entity is described as one ten- thousandth part of the tip of a hair. 1 This is the original subtle nature of the living entity.

C.C.Madhya 19.138-139

To Sarvabhauma:

The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same. In Bhagavad gita the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

C.C.Madhya 9, 162-3

The meaning of these statements is that Krsna, who is endowed with inconceivable energies, by His will, through His cit sakti, enjoys in two ways--through his personal expansions or svamsa and through his separated parts, vibhinnamsas. He expands himself as the caturvyuha and innumerable avatars as svamsa forms; He expands himself as the sum of all jivas as His separated parts. The expansion of his svamsa forms is the activity of the cit sakti. All these forms are visnu tattva, endowed with all power. All these parts obtain complete power from the complete Krsna. Though one great candle lights up innumerable candles, it does not lose any power, and yet the innumerable candles have the same power as the original candle.² All these forms are supreme, and do not suffer the results of karma; yet though like Krsna they are of independent will, they are subordinate to Krsna's will.

Infinitesimal particles of the cit sakti, in the form of separated parts, are the jivas.³ They are also called the tatastha sakti. The tatastha sakti lies between the cit sakti and the maya sakti. Though the maya sakti is not intrinsic in the jiva, due to his minute nature and consequent weakness, the jiva becomes attracted to maya. It is from Krsna's inconceivable power alone that such an energy as the jiva is manifest. Its cause is but Krsna's independent will. The separated parts, all the jivas, are liable to suffer the results of karma.⁴ As long as the jivas stay fixed in the service of Krsna by their choice, they are free of maya or karma, but when by misuse of

their free will, they desire to enjoy for themselves and they forget their inherent service to Krsna, they become deluded by maya and controlled by karma. When they realize that service to Krsna is their inherent nature, they become free from the bondage of karma and the affliction of maya.⁵ Because their bondage exists before entry into the material universe, their bondage is called "anadi," without beginning, and they are called eternally conditioned. Those who are not bound like this are called eternally liberated.

From the above facts, one can see a great difference between the natures of the Lord and the jivas. The Lord is the controller of maya and the jiva is attracted to maya and finally become bound up.⁶ Considering that the jiva is but a part of the complete form of Krsna, one must conclude that the particle or jiva is a different entity from Krsna. Yet the jiva, being an energy of the Lord, must be considered as non-different as well. Therefore Mahaprabhu gave the jiva an identity of difference and non-difference and taught the principle of acintya bhedabheda. Giving the examples of the rays of the sun and sparks from the fire he concluded that the jivas are eternally different, but yet integral parts of the Lord.

It is not possible to conclude that the jiva is the Supreme Brahman or God by occasional statements of the Vedas, such as "aham brahmasmi". Krsna or Visnu tattva is the only Supreme Brahman. Because the jiva is a type of spiritual or conscious entity he can be called brahman. The brahman, Krsna's effulgence, expands as paramatma in the material universe and as the impersonal, formless, imperceptible, unattainable, inconceivable brahman outside the universe. As Krsna's inconceivable vibhinnamsas, the jivas take up a variety of forms, such as devas, humans, yaksas, raksasas, beasts, birds, insects, reptiles, and ghosts. Among all the forms, however, that of the human is considered the best, for it is most suitable for practicing devotional service. But even in human form, the jivas suffer hellish existence or enjoy heavenly delights. Forgetting Krsna, the jiva, under the control of maya, seeks to fulfill his desires.

The minute conscious particle, the jiva, is by nature the servant of Krsna, the complete conscious being. Service to Krsna is the nature of the jiva. Forgetting this eternal nature, the jiva remains in bondage. When the jiva remembers his eternal nature he attains freedom. The inherent power or sakti of the living, conscious entity, is also present in the tiny conscious jiva, but in minute degree. Therefore the jiva is almost without power by his very nature. But in the liberated state, the jiva gains the sakti from Krsna and to that degree becomes powerful. Just by thinking himself a spiritual entity the jiva cannot obtain the power. This type of liberation is called nirvana. By identifying himself as the servant of Krsna, the jiva obtains power from Krsna and finally attains eternal bliss. Fear, the by-product of illusion, is removed completely.

The various forms that the conditioned jiva takes are but the result of individual actions.⁷ The qualities of the material world are not the constitution of the jiva. If one believes that the jiva is actually a product of maya, then one is a mayavadi. The jiva is in reality a pure spiritual entity, under the spiritual potency. But because of the marginal nature of the jiva, the jiva has a tendency to become

bound by maya. But he is only forgetting the inherent nature, service to Krsna; the pure jiva's state, form and transformations are all spiritual.⁸ Being of infinitesimal nature, the jivas become bound by maya. First the subtle, mental body covers the pure form, and then, when the time comes to act in the world, the gross body suitable to the action it deserves covers the subtle body. The subtle and gross forms are but abnormal conditions induced by maya upon the pure soul's form. There is thus some similarity between the two forms.

Earth, water, fire, air, and ether make up the gross body. Mind, intellect and false ego make up the subtle body⁹. On removing these coverings, the jiva attains liberation from maya. Then the jiva's spiritual form is revealed. The liberated jiva performs his actions through the senses of the soul. Eating, recreation, sexual activities with women, excretory functions, sickness, injury, and suffering due to want, as found in the material world, do not exist in the spiritual body. These activities affect only the gross body, but by thinking that he is the body, the jiva accepts all these activities and experiences material pleasure and pain. ¹⁰

Though a person may be liberated, if he maintains pride in material knowledge or remains attached to negation of material existence, then he cannot attain a spiritual body suitable for service to Krsna in the spiritual world.¹¹ Liberation achieved through devotional association gives rise to such a spiritual body.¹² Liberation due to association with jnanis is only a pretense of liberation. For the jiva, this is an unfortunate position.¹³ In this chapter the jiva's pure form, his conditioned form and form in liberation have been discussed. What the jiva should do and not do will be discussed elsewhere.

1 balagra sata bhagasya satadha kalpitasya ca
bhago jivah sa vijneyah sa canantaya kalpyate
Svetasvatara Upanisad 5.9.

2 The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the Primeval Lord Govinda who exhibits Himself equally in the same mobile manner in his various manifestations. B.S.5.46

3 Among subtle things I am spirit soul, and of things that are difficult to conquer I am the mind. S.B.11.16.11

4 The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated. S.B.11.11.7

5 Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called maya. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should

accept as his worshipable deity and as his very life and soul.

6 My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. AS Lord Visnu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

S..B.11.9.15

7 The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it. S.B.11.22.37

8 Having achieved this human form of life, which affords one the opportunity to realize Me, and being situated in My devotional service, one can achieve Me, the reservoir of all pleasure and the Supreme Soul of all existence, residing within the heart of every living being. S.B.11.26.1

9 B.G.7.4-5

10 An unintelligent mind, failing to distinguish himself from material nature, thinks nature to be real. By contact with it he becomes completely bewildered and enters the cycle of material existence. S.B.11.22.51

Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, becomes captivated by material intelligence and is thus forced to imitate its qualities. S.B.11.22.53

The soul's material life, his experience of sense gratification, is actually false, O descendant of Dasarha, just like trees' appearance of quivering when the trees are reflected in agitated water, or like the earth's appearance of spinning due to one's spinning his eyes around, or like the world of a fantasy or dream. For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not. S.B.11.22.54-56

11 I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me. S.B.1.6.21

12 And so, O Brahmana Vyasadeva, in due course of time I, who was fully absorbed in thinking of Krsna and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously. Having been awarded a transcendental body befitting an associate of the Personality of godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work stopped.

S.B.1.6.27-28

13 O lotus-eyed Lord, although nondevotees who accept severe austerities and penance to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet. S.B.10.2.32

Part Five acintya bheda abheda tattva

Krsna, his energies, rasa, the jiva in conditioned and liberated state have been discussed in previous chapters. In this chapter acintya bhedabheda will be briefly discussed. First, Mahaprabhu's instructions on this matter will be given.

In his Vedanta sutra Srila Vyasadeva has described that everything is but a transformation of the energy of the Lord.¹ Sankaracarya, however, has misled the world by commenting that Vyasadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world. According to Sankaracarya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed. Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion. The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.² Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms his innumerable energies, He remains unchanged. Although touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

C.C. Adi 7.121-126

When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

C.C. Adi 7.140

To Sarvabhauma:

Vedanta sutra is the summary of all the Upanisads; therefore whatever direct meaning is there in the Upanisads is also recorded in the Vedanta sutra or Vyasa sutra. For each verse the direct meaning must be accepted without interpretation.

C.C. Madhya 6.133-134

To the sannyasis Varanasi:

The Vedic sound vibration omkara, the principle word in the Vedic literatures, is the basis of all Vedic vibrations. Therefore one should accept omkara as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation. It is the purpose of the Supreme Personality of Godhead to present pranava as the reservoir of all Vedic knowledge. The words "tat tvam asi" are only a partial explanation of the Vedic knowledge. Pranava is the mahavakya in the Vedas. Sankaracarya's followers cover this to stress without authority the mantra "tat tvam asi." ³

C.C. Adi 7.128-130

Vedanta philosophy consists of words, spoken by the Supreme Personality of Godhead Narayana in the form of Vyasadeva. The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead. The Absolute Truth is described by the Upanisads and Brahma sutra, but one must understand the verses as they are. That is the supreme glory in understanding. Sripad Sankaracarya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined. Sankaracarya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.

According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him. Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Mayavada philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism. The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Mayavadi philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness. Sankaracarya, who is an incarnation of Lord Siva, is faultless because he is a servant carrying out the orders of the Lord.⁴ But those who follow his Mayavadi philosophy are doomed. They will lose all their advancement in spiritual knowledge.

C.C.Adi 7.106-114

Pranava or omkara is an indirect name of Krsna, the original sound of the Vedas, sabda brahma. The noun "pranava" is formed from the verb pranu (to sound) made from the prefix pra (very much) and the verb nu (to praise). Therefore pranava or omkara is the sound incarnation of the Supreme Brahman, the person worthy of our praise and worship.

From omkara all the Vedas have appeared. Prana is the seed of the Vedas, the mahavakya or principal sound. All other parts of the Vedas are particular statements of relative value. Sankaracarya, the formulator of mayavada philosophy, minimized the prominent position of omkara and proclaimed four specialized statements as mahavakya: 1. aham brahmasmi (I am brahman) 2. prajnanam brahma (brahman is knowledge) 3. tattvam asi (you are that brahman) 4. ekam eva advitiam (There is only one existent being.)

Seeing a need to hide pranava, the seed of the Vedas, because it proclaims pure devotion, Sankaracarya took other statements as the essence of the Vedas and preached exclusive monism. He taught that the conditioned jiva is simply an illusion produced by maya, that the brahman is subjected to maya, and that liberation for the jiva is the absence of maya. By this philosophy the pure relation of jiva with the Supreme brahman becomes hidden. The import of all the Vedas has not been considered. Thus, Madhvacharya took other Vedic statements and established an opposing philosophy, dvaitavad. However, because he did not consider all the Vedic statements, the full relation of the jiva to the Lord was not revealed. Ramanujacharya as well, in his visistadvaita philosophy, did not show the complete relationship. Nimbarka Swami, propounder of Dvaitadvaita, preached a

somewhat incomplete doctrine. Visnu Swami also, in his suddhadvaita doctrine, left some ambiguity. In order to establish the eternal nature of prema, Mahaprabhu gave pure, complete teachings about the relationship of jiva with the Lord through the doctrine of acintya bhedabheda, and in this way delivered the world from the darkness of mental speculation.

Mahaprabhu said that the only mahavakya is pranava. Its meaning is evident in the Upanisads. What the Upanisads teach is perfectly sanctioned by Vyasa in the Vedanta Sutas. The commentary of the Vedanta sutras is the Srimad Bhagavatam. The first sutra teaches that the principle of transformation is the truth. *yato va imani bhutani jayante* (Taittiriya Upanisad) also supports this. The Bhagavatam also establishes this truth. Fearing that with the principle of transformation, the brahman becomes changeable, Sankara established vivarta-vada, the theory of illusion. This vivarta-vad is the root of all faults.

Parinama-vada, transformation through the Lord's energies, is approved by all scriptures and is the principle of pure existence. If the eternal existence of the Lord's energies is not accepted in parinama-vada, then the defects of the Lord falling under illusion and deterioration of the Lord appear. But if the eternal, natural, superior energy of the Lord is accepted, then there is no fault in parinama-vada.

The transformations of the Lord's energy, which give rise to the material universe, are factual, but the Lord does not change. By transformation of the Lord's energies, the material world and the jivas take their existence. Though gold is produced from the touchstone, the touchstone remains unaffected. In this example given by Mahaprabhu, it is clear that Krsna's energies perform the creation, whereas Krsna's remains unaffected. It is all the transformation of His energies. By transformation of the cit sakti, the Lord's dhama, name, form, qualities, pastimes and the jivas as minute transformations exist. By transformation of the maya sakti, the material world (fourteen worlds) and the subtle and gross bodies of the jivas appear. This parinama-vada is found everywhere in the Vedanta Sutas and the Upanisads. The gradual evolution of mahatattva, ahankara, ether, fire, air, water and earth is also parinamavada.

After all the efforts of advaitavada, what is left is an imaginary jiva and imaginary world, but in pure parinama-vada, by Krsna's will, the material world and the jivas exist as true entities.⁵ The world is not illusion, but temporary, since by Krsna's will it may dissolve. Although the Lord creates the world and enters into it, he remains eternally independent in his form as Krsna served by his spiritual energies.⁶ Only those who can understand this remarkable feature of the Lord are able to taste the Lord's opulence and sweetness. This is the relation of the jiva to Krsna.

The jiva's relation with the temporary world is like that of a traveler at an inn. Yukta vairagya, the proper way to deal with the world, arises from a correct understanding of the relation between jiva and the material energy. As long as the correct understanding of temporary and permanent does not arise, the bound jiva

cannot perform proper activities. According to Lord Caitanya's doctrine, the jiva's identity and difference from the Lord, and the world's difference and identity with the Lord are both established as truth. Since this cannot be adjusted by limited human reasoning, this eternal difference and non difference is called acintya or inconceivable. Though it is inconceivable, logic and reasoning are not dissatisfied, for it is reasonable that God can have inconceivable power. Whatever is established by the Lord's inconceivable power, can only be understood by the Lord's mercy. 7 The ancient sages have taught that logic cannot be applied to the inconceivable, for in inconceivable matters, logic cannot be accepted as a proof. 8 Those who cannot grasp this are most unfortunate.

1 The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood. S..B.3.28.40

2 After the incarnation of the first purusa, the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative appearances. They transform into activities. Material activities are caused by the mahat-tattva's being agitated. At first there is transformation of the modes of goodness and passion, and later--due to the mode of ignorance--matter, its knowledge, and different activities of material knowledge come into play. S.B.2.5.22-23

3 From the beginning of creation, the three words om tast sat were used to indicate the Supreme Absolute Truth. B.G.17.23

4 Padma Purana Uttara Khanda Krsna orders Siva:
svagamaih kalpitais trsna janan mad vimukhan kuru
mam ca gopaya tena syat srstir esottarottara

In the future you should create scriptures by which people will turn from me. I will become hidden.

Padma Purana:

mayavadam asacchastrat pracchannam bauddham eva ca
mayaiva vihitam devi kalau brahmana murtina

The Mayavada philosophy is incorrect. It is covered Buddhism. It will be created by me through a Brahmana in Kali yuga.

5 My dear Lord, devotional service unto You is the best path for self realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain one who simply speculates cannot achieve self-realization. His only gain is trouble. S.B.10.14.4

6 S.B.1.9.34

7 S.B. 1.9.31

8 acintya khalu ye bhava na tams tarkena yojayet
prakrtibhyah ruvam (?) yacca tad acintyasya laksanam

That which is inconceivable cannot be subject to logic. Those things beyond our material experience are considered inconceivable.

naisa tarkena matir apaneya

The goal cannot be reached by logic.

Vedic statements

Part Six Sadhana Bhakti

Seven of the topics of discussion were concerning sambandha or relationship. By that knowledge a person can understand that having forgotten his relationship with Krsna, he has fallen into the material ocean and is experiencing misery. To extinguish this suffering a person must reestablish this relationship. Then all suffering is finished and he experiences bliss. The jiva is an eternally perfect spiritual entity, with factual bondage or suffering. The suffering occurs because of the illusory identification of the body with self. Mistaking a rope for snake and sea shell for silver are two examples of illusion mentioned in the Vedas. not understanding these examples properly the mayavadis mistakenly believe that the existence of the jiva is an illusion of brahman. When a jiva, by the mercy of an authorized guru understands that these two examples do not refer to the illusory existence of the jiva but rather to the identification of self with subtle and gross bodies, he is on the right course.

This is the difference between parinama (transformation) and vivarta (illusion). When an object undergoes a change of form, it is called parinama or vikara. changing milk to yogurt by addition of acid culture is a transformation. When an object does not exist, but another object is mistaken for it, that is called vivarta, illusion. Though the snake is not present, by mistake a person may think a piece of rope to be a snake. Though silver is not present, one can mistake a piece of sea shell for silver. To mistake one thing for another is vivarta bhrama. The jiva is a pure spiritual entity. He is not actually bound by maya, but when the illusory factor becomes strong enough to create the illusion that the body is the self vivarta bhrama takes place.¹

This conditioned state of the jiva is the state of vivarta. How long does this illusion last? When a person take instruction from a bona fide guru and firmly identifies himself as servant of Krsna, the illusion ends.² Therefore if a person gives up the motive of liberation and performs devotional service, this illusion will easily be removed. With a motive for liberation he does not achieve his real nature, but rather cultivates negativity.³ Bhakti is the only means. Uninformed people reject bhakti and take karma or jnana as the practice.⁴ Though karma and jnana can be to some extent practiced in a minor way, they can never be the main practice.⁵ Mahaprabhu said to Sanatana,

Devotional service to Krsna is the chief function of the living entity. There are different methods for the liberation of the conditioned soul--karma, jnana, yoga and bhakti--but all are dependent on bhakti. But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Krsna, jnana and yoga cannot give the desired results. Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain

liberation if one engages in the Lord's devotional service.

The living entity is bound around the neck by the chain of maya because he has forgotten that he is eternally a servant of Krsna. If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him he can get out of the clutches of maya and become eligible for shelter at Krsna's lotus feet.

The followers of the varnasrama institution accept the regulative principles of the four social orders and four spiritual orders. However, if one carries out the regulative principles of the orders but does not render transcendental service to Krsna, he falls into the hellish condition of material life. There are many philosophical speculators belonging to the Mayavada school who consider themselves liberated and call themselves Narayana. However, their intelligence is not purified unless they engage in Krsna's devotional service.⁶

C.C.Madhya 22.17-29

Though karma yoga and jnana are mentioned as the practice in various scriptures, the less intelligent people do not take the final conclusion of all the scriptures but establish these processes as the main one. Though men are of many types, they can be classed as either inclined to enjoyment or renunciation. In order to attain the next higher level a person performs sadhana. However this sadhana is secondary, and cannot be called the main sadhana or abhidheya. The results of these sadhanas are only one further step in progress. Considering the vastness of the subject, these results are insignificant. Karma, yoga, jnana and their subordinate methods cannot even give any result without some trace of bhakti.⁷ If they have bhakti as their final goal, they can yield some secondary results-- liberation cannot be attained by jnana alone. Sambandha jnana which has as its object bhakti gives liberation as its first result. Bhakti easily gives this mukti as an insignificant, incidental fruit.

Dharma consists of the activities allotted to the four varnas and asramas. It is also called traivargika dharma (artha, kama and dharma). This traivargika dharma is discussed in the Second Part of this book. Mahaprabhu has taught that men with attachment for worldly enjoyment get strength from the practice of these rules to carry on comfortably the maintenance of body and family. Those with too much attachment are advised to follow the rules of varnasrama, and this will qualify them for bhakti. But those people who practice varnasrama without making bhakti the goal go to hell, even though they follow their prescribed duties.

In the third part of this book sadhana bhakti will be more elaborately described. When vaidya sadhana bhakti becomes pure, it becomes qualified for practice of prema. The love of the jiva for the Lord is the eternal natural dharma of the jiva. This is the real goal of life-- what is to be attained by the jiva. But if this object is (already) eternally perfected, then how is it something to be attained by the jiva?

My dear Sanatana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure. The spiritual

activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Krsna. Pure love for Krsna is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

C.C.Madhya 22.104-107

Prema is a perfect object. When the jiva is under illusion, the prema appears in marginal form, not in its original (svarupa) form. Sadhana bhakti's main characteristics are the activities of chanting, hearing and remembering Krsna's name, qualities, forms and pastimes.⁸ By performing this sadhana gradually prema appears in marginal form, like a hidden fire. When the jiva finally gives up his subtle body and attains a spiritual body, prema appears in its original form (svarupa). Thus, Krsna prema is a perfect object, which is not born from practice, but rather it appears in the pure heart by hearing and other devotional activities. It will be noticed that sadhana is very necessary.

Sadhana bhakti is of two types: vaidhi and raganuga.

There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service. Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhi bhakti.

C.C.Madhya 22.109-110

When bound jivas have great attachment for everything except Krsna, they have little room for attachment for Krsna. There is no option for such jivas but to follow the injunctions of scripture. This process is called vaidhi bhakti. Performing activities from the perspective of what is forbidden and prescribed, taking the scriptural authority as absolute, is the first step on the path of good fortune. At this stage the stimulus for performing devotional service is the faith of the devotee in the words of scripture. Accordingly as this faith is at first, tender, then firm and finally deep, results will be reaped. When this faith becomes deep (uttama), it transforms into steadiness, taste, attachment and bhava, by the practice of worship in association of the devotees. The practitioner can then understand that Krsna alone is the object of remembrance, and that He should never be forgotten. He understands that all rules, positive or negative, follow from the principle of always remembering and never forgetting the Lord. At this stage, the devotee rejects fanatical adherence to the injunctions and prohibitions, and, according to his qualification, gives up some of the injunctions, and begins to practice some of the (previous) prohibitions.⁹ Mahaprabhu has given a description of sadhana bhakti in the Caitanya Caritamṛta.

1. One must accept a bona fide spiritual master. 2. Accept initiation from him. 3. Serve him. 4. Receive instructions from the spiritual master and make inquiries in

order to learn devotional service. 5. Follow in the footsteps of the previous acaryas and follow the directions given by the spiritual master. 6. One should be prepared to give up everything for Kṛṣṇa's satisfaction, and one should also accept everything for Kṛṣṇa's satisfaction. 7. One must live in a place where Kṛṣṇa is present-- a city like Vṛndāvana or Mathura or a Kṛṣṇa temple. 8. One should acquire a livelihood that is just sufficient to keep body and soul together. 9. One must fast on Ekadāśī day. 10. One should worship dhatri trees, banyan trees, cows, brahmanas and devotees of Lord Viṣṇu. 11. One should avoid offenses against devotional service and the holy name. 12. One must give up the company of nondevotees. 13. One should not accept an unlimited number of disciples. 14. One should not partially study many scriptures just to be able to give references and expand explanations. 15. The devotee should treat loss and gain equally. 16. The devotee should not be overwhelmed by lamentation. 17. The devotee should not worship demigods, nor should he disrespect them. Similarly the devotee should not study or criticize other scriptures. 18. The devotee should not hear Lord Viṣṇu or His devotee blasphemed. 19. The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. 20. Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be. After one is established in devotional service, the positive actions are 1. hearing, 2. chanting 3. remembering 4. worshipping 5. praying 6. serving 7. accepting servitorship 8. becoming a friend and 9. surrendering fully. One should also 10. dance before the Deity 11. sing before the deity, 12. open one's mind to the Deity 13. offer obeisances to the Deity 14. stand up before the deity and the spiritual master just to show them respect 16. follow the Deity or the spiritual master 16. visit different places of pilgrimage or go see the Deity in the temple. 17. circumambulate the temple 18. recite various prayers 19. recite scriptures 20. chant softly 21. chant congregationally 22. smell the incense 23. smell the flower garland 24. smell the scents offered to the Lord 25. eat the remnants of food offered to the Deity 26. attend aratī 27. attend festivals 28. see the Deity 29. present what is very dear to oneself to the Deity 30. meditate on the Lord 31. serve the objects used in Kṛṣṇa's pastimes 32. serve tulasi 33. serve vaiṣṇavas 34. serve Mathura 35. serve the Bhagavatam 36. One should perform all endeavors for Kṛṣṇa 37. One should look forward to His mercy 38. One should partake of various festivals 39. associate with devotees 40. One should surrender to Kṛṣṇa in all respects 41. One should observe particular vows like kartikā vrata. 42. bathing during maghā 43. vaiśākha kṛtya

One should associate with devotees, chant the holy name of the Lord, hear Srimad Bhagavatam, reside at Mathura and worship the deity with faith and veneration. These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

Amongst all the sixty four types of devotional service, the nine processes beginning with hearing are the chief, and all others are their assistants. The first ten items act as the entrance door to bhakti. The second ten items are acceptance of favorable actions and rejection of unfavorable actions. Such things as respecting the dhatri tree, asvattha tree, the cow, and brahmana are necessary for social stability, but as well, they are favorable for the first stages of devotional

service. As sadhana bhakti becomes mature, the last five items become prominent.

In the practice of bhakti, there is a secret. Spiritual realization, devotion and detachment from everything material--- these three increase equally with progress. Where the opposite tendencies become apparent, one should understand that there is fault at the very root of the practice of bhakti. 10 There will be inevitable fall down except for the mercy of guru and the association of devotees.

The Lord has said:

When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

C.C.Madhya 22.134

For practicing single items of bhakti, Pariksit is famous for hearing; Sukadeva is famous for chanting; Prahlada is famous for remembering; Laksmi is famous for serving the lotus feet; Prthu is famous for arcana; Akrura is famous for offering prayers; Hanuman is famous as a servant; Arjuna is famous as friend; and Bali is famous for surrendering his soul. Ambarisa is famous for performing many items.

As long as material desire is present in the heart, a person performing sadhana bhakti should follow the injunctions of varnasrama. But one who gives up material desires and practices sadhana bhakti according to the injunctions is free from the obligations of serving varnasrama rules. 11

If a person gives up all material desires and completely engages in the transcendental loving service of Krsna, as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

C.C.Madhya 22.140

When a person attains the stage of desireless practice, he can give up dependence on the rules, and not be tempted by prohibited actions: it is not possible for the pure devotee to commit sinful actions. If by inadvertence he commits a sinful activity, atonement according to the karma khanda is not necessary. 12

Some people think that one must cultivate knowledge and detachment for progress in devotion, but this is mistaken. The Lord has said,

The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good equalities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Krsna.

C.C.Madhya 22.145

Bhakti is an independent process. Knowledge and detachment are activities which only serve devotion at a distance. 13 Nonviolence, sense control, and other scriptural activities are the natural associates of bhakti. But it is not necessary to cultivate any of these independently of bhakti.

My dear Sanatana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics. The original inhabitants of Vrndavana are attached to Krsna spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called ragatmika bhakti. When a devotee follows in the footsteps of the devotees of Vrndavana, his devotional service is called raganuga bhakti. The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

Thus devotional service which consists of raga is called ragatmika, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate. If one follows in the footsteps of the inhabitants of Vrndavana out of such transcendental covetousness, he does not care for the injunctions or reasoning of sastra. That is nature of raganuga.

There are two processes by which one may execute this raganuga bhakti--external and internal. When self-realized, the advanced devotee externally remains like neophyte and executes all the sastric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Krsna in Vrndavana in his particular way. He serves Krsna twenty-four hours, all day and night.

Actually the inhabitants of Vrndavana are very dear to Krsna. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vrndavana and constantly engage in devotional service within his mind. Krsna has many types of devotees--some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one of these attitudes of spontaneous love according to their choice, are considered to be on the path of spontaneous loving service.

If one engages in spontaneous loving service to the Lord, his affection (priti) at the lotus feet of Krsna gradually increases. In the seed of affection, there is attachment which goes by two names-rati and bhava. The Supreme Personality of Godhead comes under the control of such attachment.

C.C.Madhya 22.148-165

After showing the difference between vaidhi and raganuga sadhana bhakti, the Lord concluded his discussion of sadhana. In the fourth section will be found a discussion of raganuga.

Some unknowledgeable people think that sadhana bhakti is not necessary. Some prefer varnasrama and others prefer to relish prema. But from seeing the instructions concerning bhakti, a gradual process is recommended and fruitful. First a person should attain steadiness in good conduct by practicing varnasrama. Then he must progress to vaidhi bhakti. Finally, with prema, he reaches perfection.¹⁴ According to the amount of qualification of the individual, this

form of advancement may slightly change .

Some people think that if this process is followed, civilized life and maintenance will disintegrate. However it is simply a cheating notion to think that the goal of life is for farmers, clerks, and brahmanas to elevate themselves gradually to higher positions in varna and asrama.¹⁵ Such a conception of occupational duties is in terms of material advancement alone, which cannot produce any progress for the soul.

Mahaprabhu has given instructions for surpassing such material conceptions of life and easily attaining pure spiritual life. Practice of varnasrama is for the maintenance of the body. Practice of yoga is for advancement of the mind. Sadhana bhakti is for advancement of the soul. Though the devotee may not be expert at farming, fighting, or any material occupation, he is expert in terms of the real life of the human being. A king's minister may not be able to fire the gun expertly, but he can still act as the advisor for the soldiers and make expert arrangements for the war. Those who can see the elevated position of the devotees is actually intelligent, and can obtain the mercy of the Lord. ¹⁶

1 When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything. The conditioned soul therefore transmigrates into different species of life, higher and lower, because of this association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

S.B.3.27.2-3

2 With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharpened ax of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up that ax of analytic knowledge. S.B.11.12.24

3 One who desires some material benefit in exchange for devotional service cannot be your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service. S.B.7.10.4

4 My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Not by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show. S.B.7.7.51-52

5 Devotional service unto Lord Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and indeed, by the performance of many other auspicious practices. S.B.10.47.24

6 If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.

S.B.11.5.3

7 Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the sense and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration. S.B.7.15.28

8 Hearing, chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him--these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge. S.B.7.5.23-24

9 It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure. S.B.11.20.26

10 Devotion, direct experience of the Supreme Lord, and detachment from other things--these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. S.B.11.2.42

11 O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are put and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately. S.B.11.5.41

12 One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin. S.B.11.5.42

13 Therefore, for a devotee engaged in my loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world. S.B.11.20.31.

14 In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed, then real devotion and devotional service begin. S.B.3.25.25

15 Because of their uncontrolled senses, person too addicted to materialistic life make progress toward hellish conditions, and repeatedly chew that which has already been chewed. Their inclinations toward Krsna are never aroused, either by the instructions of others, by their own efforts or by a combination of both.

S.B.7.5.30

16 When a person is fully engaged in devotional service, he is favored by Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

S.B.4.29.46

Those who are interested in reviving Krsna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krsna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together. S.B.5.5.3

Part Seven prayojana

Sri Krsna Caitanya spoke to Sanatana:

Now hear, O Sanatana, about the result of devotional service, which is love of Godhead (prema), life's ultimate goal (prayojana). If one hears this description, he will be enlightened in the transcendental mellows of devotional service (rasa). When affection for Krsna (rati) becomes deeper, one attains love of Godhead in devotional service (prema). Such a position is called sthaya bhava, permanent enjoyment of the mellows of devotional service to Krsna.

C.C.Madhya 23.3-4

The meaning of the Lord's words is this: devotional in its first stage of sadhana is called bhakti and later when the sadhana yields its results, it is called bhava, and finally it matures as prema. Sadhana bhakti continues up till bhava, which is also called rati or prityankura, the sprout of love.¹ The difference between vaidhi and raganuga is that vaidhi proceeds somewhat slower to bhava. Practice of raganuga very quickly leads to the level of bhava.² Faith, having surpassed steadiness (nistha), takes the form of ruci in the heart of the raganuga bhakta. Thus there is no delay for that to mature into bhava.³

When the devotee achieves bhava, the following qualities become visible.

If love for Krsna in a seedling state has fructified in one's heart, one is not agitated by material things. Not a moment should be lost. Every moment should be utilized for Krsna or connected with Him. In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all. Although a devotee's standard is

above all, he still considers himself to be in the lowest stage of life. A fully surrendered devotee always hopes that Lord Krsna will be kind to him. This hope is very firm in him. Eagerness is chiefly characterized by an ardent desire to associate with the Lord. Due to having great relish for the holy name, one is inclined to chant the hare krsna mahamantra constantly. A devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process. A devotee absorbed in ecstatic emotion for Krsna always resides in a place where Krsna's pastimes were performed.

C.C.Madhya 23.20-39

If one reads the Fifth Chapter, one can understand all these teachings of the Lord. The characteristics of prema are extremely difficult to discuss. Thus Mahaprabhu has said:

These are the symptoms of a person who has developed attraction (bhava) for Krsna. Now let me describe the symptoms of a person who is actually elevated to love of Krsna (prema). O Sanatana, please hear this from Me. Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.⁴

C.C.Madhya 23.38-39

Prema is of five types: santa, dasya, sakhya, vatsalya and madhura. Amongst these, madhura prema and madhura rasa are supreme. In the madhura rasa the devotee experiences the maximum extent of Krsna's sweetness.⁵ The devotee situated in madhura rasa attains the highest perfection of prema.⁶ All sixty four qualities of Krsna are present in the madhura rasa of Vraja, and thus infinite sweetness is experienced by the devotee of Vraja.

Mahaprabhu has spoken of Radha, the topmost devotee in this way:

Srimati Radharani has unlimited transcendental qualities, of which twenty-five qualities are principal. Sri Krsna is controlled by these transcendental qualities of Srimati Radharani.

C.C.Madhya 23.86

Those alone who are fortunate to be qualified for madhura rasa can taste this rasa. No one can understand it by logical thought. Thus the Lord said:

The exchange between Krsna and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

C.C.Madhya 23.99

After teaching Sanatana all of this, the Lord taught about rejection of dry renunciation and acceptance of yukta vairagya.

Sri Caitanya Mahaprabhu then told Sanatana Gosvami about proper

renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

C.C.Madhya 23.105

By reasoning and by interpretation of ambiguous Vedic statements some people conclude that we are spirit, but due to the contact with material energy we have lost consciousness of this fact. How to become freed from the material world? The body, house, and food are all material. How can we become free from these material obstacles? Thinking in this way, they smear ashes on their bodies, wear kaupinas, eat dry food, renounce wife and children. To give the impression that they are renounced they give up the household and wander in the forest or live in the asrama. Not considering what value such actions will do them, they indulge in dry speculation, being indifferent to the fact that real deliverance is caused by a relationship with the Lord. Though they become free from sin and piety and concepts of "me" and "mine," they cannot really understand what benefit they have attained. They pass their time in studying the statements of the Vedanta. When they die, a few associates come and break coconuts on their heads and bury them in the ground. What is achieved? They have not attained the Lord. All they get is brahman. Alternatively, if a person places the Lord in the center of his life while caring for his body and house, while eating and sleeping, then he gradually increases his devotion to the Lord through his devotional practice; finally, definitely, he achieves prema.⁷ This type of renunciation is called yukta vairagya. Mahaprabhu forbade Sanatana from practicing dry renunciation, and taught him yukta vairagya. To Raghunatha Das he said :

Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence. You should not make yourself a showbottle devotee and become a false renunciate. For the time being, enjoy the material world in a befitting way and do not become attached to it. Within your heart, you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Krsna will soon be very pleased and deliver you from the clutches of maya.

C..C.Madhya 126.237-239

If a person can carry on his household duties without attachment and worship the Lord with inner steadiness, gradually the material world will fall away. By devotion, the soul becomes stronger and establishes a relation with the Lord.⁸ The alternative is to reject the gradual process and become a false renunciate, but this leads to degradation of the soul. To accept necessary objects, means not to accept objects for sense gratification or pleasure, but to accept them only for establishing a relationship of the soul with the Lord. Being merciful, these objects themselves will release the non-material soul. The body, house and objects meant for worship can all be used in yukta vairagya. All that is necessary is the internal steadiness of the devotee to achieve success. An external show of steadiness is only for others to see. If there is internal devotion and steadiness, very quickly the bondage of the material world will disappear. Pure knowledge and pure detachment will certainly increase to the extent that devotion increases.

Taking shelter of the holy name of Krsna is the ultimate practice for the real devotee.⁹ Sri Caitanya spoke to Sanatana:

Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Krsna and ecstatic love for Him. Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead.

C.C.Madhya Antya 4.70-71

Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Krsna. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Krsna without a doubt. A person born in a low family is not unfit for discharging devotional service to Lord Krsna, nor is one fit for devotional service simply because he is born in an aristocratic family of brahmanas.¹⁰ Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family. The Supreme Personality of Godhead Krsna is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

C.C.Madhya Antya 4.65-68

This means that if a person has faith in the Lord, he will take chanting the Lord's name in association of devotees. He will not distract his mind with attempts at karma or jnana. He will constantly chant the sixteen names of Krsna while counting. He will maintain body, house and society to the extent that they can be favorable for cultivating the Name, and will offer them all in the service of Krsna. He will not labor in any other direction, and even here he will not overendeavor. He will not indulge in pleasurable objects or delicious food. He will maintain his body on sattvika food so that the senses, mind and internal mental faculties will not be disturbed or destroyed.¹¹ Not being over ambitious in his plans he will reside in a solitary place. Staying in association with those who can nurture devotion, he carefully progresses. The purpose of all these activities is to attain fixed chanting of the name, with no anxieties.¹² This person will reject completely association with women and persons who associate with women, and he will be careful not to associate with materialists. ¹³ He will give up useless discussion, and consider himself as the most fallen. Being tolerant, he will endure everything and give benefit to the world. He is not proud of his caste, wealth, followers, beauty, strength, knowledge or position, and he respects all others in a proper way.¹⁴ Living in this way, he will constantly chant the Lord's name with devotion. in this way, by Krsna's mercy he will attain pure prema. Dharma, artha, kama and moksa will serve this devotee. ¹⁵

If there is some desire in the heart, then the devotee should continue his chanting humbly recognizing it yet detesting it. In a short time the Lord will come into the heart, purify it of all desire, and accept the devotee's love. ¹⁶

In Lord Caitanya's teachings there are only two concepts: taste for the name and mercy to the jivas. A person is a devotee to the extent that these two qualities are present. 17 It is not necessary to labor for any other qualities. The qualities of the devotee spontaneously appear, 18 and the devotee naturally relishes acting for the benefit of all. 19 When a jiva becomes the servant of Krsna, sorrow no longer exists. 20 The devotee is careful to associate with the guru and others of the same category at the appropriate time. 21 The life of an advanced devotee is very pure. His taste is always pure. 22 Mahaprabhu taught Raghunatha this briefly .

Smiling, Sri Caitanya Mahaprabhu told Raghunatha dasa, "I have already appointed Svarupa Damodara Gosvami as your instructor. You may learn from him what your duty is and how to discharge it. I do not know as much as he. Nevertheless, if you want to take instructions from Me, with faith and love you may ascertain your duties from the following words. Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely. Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Krsna, and within your mind render service to Radha and Krsna in Vrndavana. I have briefly given you My instructions. Now you will get all details about them from Svarupa Damodara.

C.C.Antya 6.233.238

In these instructions the Lord hinted in a covered way the mental worship of Krsna at eight times of the day. Elsewhere instructions to Svarupa Damodara will be given, but the devotees should be careful to be qualified for such teachings.

The mentality during vaidhi bhakti of exclusive cultivation of devotion with the aim of achieving bhava bhakti, and the mentality during bhava bhakti of intense cultivation with the aim of achieving prema, is called nirbandhini mati or undivided attention. If such concentration exists, then very quickly the devotee attains perfection. In other words the devotee must make an effort corresponding to the goal he wishes to achieve. 23 From the very beginning of practice, the devotee must adopt this concentrated attention, and should beware of giving it up due to inattention.

1 One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. this process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering. The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of God, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end. S.B.11.3.30-31

2 One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional

service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies. S.B.6.3.32

3 The inhabitants of Vrndavana, including the gopis, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kaliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me. Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me. S.B.11.12.8-9

4 Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent. S.B.11.3.32

5 O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity. Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him. S.B.10.29.14-15

6 As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. S.B.9.4.66

7 Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engages in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed. The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead. S.B.11.10.27.30

8 All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification. Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's work. S.B.1.2.9-10

9 O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material

enjoyment, and also those who are self-satisfied by dint of transcendental knowledge. S.B.2.1.11

10 To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead. S.B.10.23.40

11 A learned sage should take his satisfaction in the simple maintenance of his existence and should not seek satisfaction through gratifying the material senses. In other words, one should care for the material body in such a way that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization. S.B.11.7.39

Food what is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the sense is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance. S.B.11.25.28

Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental. S.B.11.25.25

12 An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankirtana yajna to satisfy the Lord. S.B.5.19.24

13 Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling. Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. I Sometimes they kill animals merely to enjoy an excursion.

S.B.10.10.8-9

14 Sistastaka 3

15 Krsna Karnamrta

16 Sri Krsna, the Personality of Godhead, who is the Paramatma in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. S.B.1.2.17

17 Sudama chose unshakable devotion for Krsna, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings. S.B.10.41.51

18 All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. S.B.5.18.12

19 It is the duty of every living being to perform welfare activities for the benefit of

others with his life, wealth, intelligence and words. S.B.10.22.35

20 My dear Lord Krsna, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. S.B.10.14.36

How can persons completely under the shelter of Lord Krsna in devotional service be put into miseries pertaining to the body, the mind , nature, and other men and living creatures? S.B.3.22.37

21 One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod. S.B.5.5.18

22 ...One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the taste for sense enjoyment. S.B.4.22.23

23 sad dharmasyavabodhaya yesam nirbandhini matih
acirad eve sarvarthah sidhyaty esam abhipsitah

Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal. Narada Purana, quoted in C.C.Madhya 24.170

Chapter Two Secondary Rules

Part One Introduction

The first section explained about bhakti, which is the abhidheya or the only means to attain prema. It was also shown that karma and jnana are not direct means, though they have a role to play. Karma and jnana may be designated as secondary means, whereas hearing and chanting are primary means. Though secondary, they may be called the means for those jivas deeply bound by maya.¹

Jnana and karma are secondary means and bhakti is the principal means. Jnana and karma help in the process of bhakti, and bhakti produces prema. The relationship will be discussed later. In as much as karma and jnana can make the body, mind and environment favorable for bhakti, they can be accepted as means; otherwise they are condemned in the scriptures as materialistic endeavors. After describing the secondary rules, the conclusion will be presented.

The secondary rules are of three types: rules regarding self; rules regarding society; rules regarding afterlife. Rules regarding the self are of two types: those for body and those for mind. Those rules to keep a man's body properly nourished so that he can remain healthy are the bodily rules.² Such things as regulated drinking, eating, sleeping, exercise, and for sickness, prescriptions for cure, are bodily rules.

If a person does not follow these rules he cannot pass through life smoothly. If a person does not follow the mental rules, his power of realization, concentration, imagination, contemplation and judgment will be weak and will not properly function. There will be no advancement in arts and sciences, and moreover one will not be able to take the mind from material thoughts and direct it to thoughts of God. As a result, the mind will be dominated by sinful thoughts and atheistic attitude; finally man will become no better than beast. Therefore these bodily and mental rules are very necessary for success in human life.

Men live together in society. There are certain social rules prescribed for elevation of the populace and avoidance of criminal mentality. An example of a rule for social stability is the prescription of marriage. Without rules for marriage society could not progress to the present state.³ Men used to wander around like animals. In the beginning there were no rules for marriage, but as this created great social problems, marriage customs were introduced. Giving up his freedom, a man takes a woman with consent from others and the witness of God, and lays the foundation for family life. The parents are obligated to protect and teach the children, and provide a means from them to make a living.

For the benefit of family life, such concepts as mutual brotherhood, helping others in difficulty, earning a livelihood by honest means, speaking the truth, and avoiding lying are established. The tendency towards social stability is a dominant characteristic of the human species. It is visible in all human races. As a society or civilization advances, one will find a greater degree of rules for social stability. There is consensus that amongst all civilizations, the Aryans were the most progressive. There can be no doubt that among the Aryans, the people of Bharata were the most advanced in knowledge, intelligence and social organization. One should not lose respect for the Aryan civilization just because with age, it has become weak and dependent on other cultures. Because some ignorant persons dispute the advanced state of the Aryan civilization, that does not mean it loses its importance. If one reads the dharma sastra, he can understand how much the Aryan civilization of Bharata achieved in implementation of social rules. In fact all serious, thoughtful men must accept that this civilization, through the guidance of sages, achieved the highest state of social regulation in the world.

They divided the social rules into two parts after thorough deliberation: varna and asrama. Men in such a society have two aspects: basic nature and stage of life. Their nature is fixed by following the rules for individual development (mental and bodily), and their stage of life is fixed according to the social rules. As man becomes more social, observance of rules for the self do not decrease, but rather increases in significance. From an individual's nature arises the rules of varnas, and from the progressive stages of life comes the asramas.

When man's bodily and mental tendencies gradually develop by cultivation, they attain a fixed stage, where one quality dominates all others. That quality is a man's nature. There are four natures: brahamana, ksatriya, vaisya and sudra. These four varnas have arisen on the basis of the positive qualities of men. With the display of negative qualities, the outcast from the social system arises. For a person in such a situation there is no alternative but to give up those negative qualities.⁴

From birth until the appearance of a predominate nature in the individual, environment and discipline are the factors which nourish the seed. The seed then sprouts, grows and finally manifests as one's nature. The authors of scripture have explained of course that the actions of previous lives is the ultimate cause of the nature. The nature of the family into which a child is born determines the child's qualities through hereditary factors. Later by training and environment that nature will improve or degrade. A man of sudra nature will produce offspring of sudra nature and a man of brahminical nature will produce brahminical offspring. That is the general rule, but not the absolute rule.

The writers of scripture made arrangements for samskaras or purificatory rites with the intention of fixing the varna of a person after determining his nature. However, with time, these rites have become corrupted. When the rites which determine the varna became lost, the country became degraded.⁵ However, there can be no doubt that the rules of varna are the real rules for society.

The stages of life are four: brahmacharya, grhastha, vanaprastha and sannyasa. The brahmachari is the person who before marriage gets education and is free to wander. The grhastha is the person he gets married and takes up family responsibilities. The person who upon aging gives up work and lives alone is a vanaprastha. One who gives up all relations with his family and is free to wander is a sannyasi. The system set up after working out the relation of the varnas and asramas is called varnasrama dharma. This dharma is the social code for the people of Bharata. If a country lacks this system of dharma, it cannot be called an advanced society. In the third part of this chapter these things will be discussed in detail.

1 ...Because I desire that human beings may achieve perfection, I have presented three paths of advancement--the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation. S.B.11.20.6

2 There is no possibility of one's becoming a yogi O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough. He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system. When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence--devoid of all material desires--he is said to be well established in yoga. B.G.6.16-18

3 na grham grham ity ahur grhinir grham ucyate
taya hi sahitah sarvan purusarthan samasnute

The house is not a household without a wife. The husband along with the wife can attain all his goals. smrti??

4 Dirtiness, dishonesty, thievery, faithlessness, useless quarrel, lust, anger and hankering constitute the nature of those in the lowest position outside the varnasrama system. S.B.11.17.20

5 If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification. S.B.7.11.35

Part Two

Punya karma Meritorious Action

Man's future life is determined according to his activities. The person who performs punya karma or pious activities in society attains a heavenly abode after death, and the person who performs sinful activities suffers in hell. Activities which lead to heavenly enjoyment are called punya (piety) and activities which lead to hellish suffering are called papa (sin). The rules for accruing punya and the rules for eradicating papa together make up the rules for determining after-life. In all the punyas and varnasrama activities there is the factor of faith of the practitioner, which may be tamasika, rajasika or sattvika. That faith may be inclined either toward enjoyment of the world or towards renunciation of the world. Those on the lowest stage are inclined to worldly enjoyment. Those slightly more advanced are inclined both ways. Those most advanced dedicate themselves to renunciation of the world.¹ Though there are provisions for worshipping numerous devatas, the sattvika person worships only Bhagavan. As the vaisnava has no motive for sense gratification, he accepts only those actions which lead to the spiritual goal. ² In the Gita, Krsna has said that the wise man should accept only those actions favorable to devotion and reject those which are unfavorable to devotion.³

In attempting to give a brief description and analysis of punya and papa is extremely difficult to classify them methodically. Some sages have classified papa and punya according to bodily, mental, social and spiritual emphasis. Others have classified them according to bodily, verbal and mental involvement. Others have classified them as bodily, sensual and mental. However all these classifications are less than perfect. Here they will simply be divided into two groups: constitutional punyas (pertaining to the real nature of the jiva) and conditioned punyas (relating to a relative bodily state).

Righteousness, truth, purity, friendship, honesty and affection are punyas of the first category, as they are found in the jiva's real nature; they are the eternal ornaments of the jiva. In conditioned state of the jiva, as they become more gross in nature, these natural qualities of the soul are called punya. The rest of the punyas are called conditioned, because they arise only because of the conditioned state of the jiva. In the liberated state these punyas are not necessary to perform.

Sin is not a constitutional factor of the jiva, but rather takes shelter of the jiva in the conditioned state. Some actions or states are contradictory to the natural qualities (punyas) of the jiva: hatred, lying, cruelty, lust, envy, injustice. All other sins are those contrary to the relative punyas. As the discussion of papa and punya will be very brief, the constitutional and conditioned divisions have not been indicated. The papa and punyas have simply been enumerated with a little discussion. But having been given the guidelines above, the reader can easily make the proper distinctions.

There are ten kinds of punyas:

- assistance to others
- service to elders
- charity
- serving guests
- cultivation of cleanliness
- celebration of festivals
- performance of vows
- protection of animals
- increase of population
- proper conduct

Assistance to others is of two kinds: relieving others of distress and helping others make progress. One should help others as much as possible without distinguishing whether they are relatives or not. The same distress that befalls ourselves also comes to others. When a person is in difficulty, he thinks that others should give him relief. Thus one should try to relieve distress as if it were one's own. A person must attempt to relieve distress by putting aside one's own self interest, which may prevent one from acting. One should try to remove other peoples' bodily, mental, social and spiritual difficulties. Examples of bodily distress are sickness and hunger. Examples of mental distress are anxiety, envy, lamentation, and fear. Examples of social distress are inability to support the family, inability to give education to one's children, inability to get them married, and lack of resources for cremation. Examples of spiritual distress are lack of faith, atheism, and desire for sinful acts. Just as one must relieve a person of distress, one should also try to elevate him. One should help people progress physically, mentally socially and spiritually by offering monetary, physical, and verbal assistance, and by engaging that person's relatives as well.

There are three types of service to elders: protection of parents, protection of teachers, and protection of other elders. One must follow the instructions of parents and serve them as much as is possible. A person should serve those who have protected him as a helpless child; he should also service those who have given knowledge, especially those who have given spiritual knowledge and mantra.⁴ Those are considered superior who are bigger in body, greater in age or more experienced in knowledge. One must respect and serve them all. One cannot follow incorrect orders of a superior but one should not show hostility towards him, using disrespectful or harsh words. One should put a stop to their improper behavior or instructions by using sweet words, humility, and gentle reasoning at the proper time.

Charity (dana) refers to giving money or materials to a suitable person. Giving to an undeserving person is a worthless expense, and is considered a sin. There are twelve varieties of charity: making water bodies or wells, planting trees to give shade and air, supplying lights, dispensing medicines, giving education, giving food, building roads, building ghats, building houses, giving materials, giving the first portion of a meal, giving a daughter in marriage.⁵

One should give water to those who are thirsty. If a thirsty person comes to one's house, one is obliged to give him drinking water. Digging wells and ponds for drinking water, after selecting a suitable place, is also an act of punya.⁶ Wherever water is necessary, for instance at tirthas where there is no river or water body, wells should be dug. One should plant huge trees such as asvattha on the sides of the road or river or at places of relaxation. One should also plant tulasi and other holy trees in one's own house and at pure places. These trees assist in bodily and spiritual health. Lights should be installed at ghatas, on roads and narrow paths to assist night travelers when there is no moonlight. By giving light in charity a person earns heaps of punya. Raising lights during Kartika month is for beauty but does not aid the traveler, as they are too high to light the path.

In giving medical relief, a person can go to the house and distribute medicine, or can have the sick persons come to a designated shop and receive free medicine. A person should perform this punya with sincerity. Students may be given education at one's expense. Educating children is a very important service. Food distribution may be done at one's home or at designated place for the public. Roads should be constructed to places difficult to approach or to places which are inaccessible. Ghatas should be constructed on river banks or the banks of other water bodies for use by the general public. If a person also constructs resting place at the ghata, or plants gardens, roof coverings or temples, he gains additional merit. Building a house for a person who has no money and nowhere to live is a punya karma. Giving materials should be done to qualified or deserving persons. Before taking one's own food in the house one should offer the first portion to another person. One should give one's daughter along with ornaments to a suitable person of the same varna.

A person should show hospitality towards his guests and society as a whole. The householder should take care to serve guests when they arrive at his house. In the scriptures it is directed that after preparing food the householder should go to his door and call out three times for persons who have not eaten. If anyone appears, he should feed that person first, and later eat along with his family. There is a rule that one should call out about an hour after noon, but in modern times it is difficult to remain without food till then. Therefore whenever the food is ready, the householder should call out for hungry persons. This does not refer to feeding professional beggars. Social hospitality is performed by acts beneficial to society in general.

Purity refers to cleaning the body, roads, ghatas, shops, cowsheds, temples, one's house, forests, and going on pilgrimage. Personal cleanliness is both internal and external. Internal cleanliness, purity of mind, is accomplished by sinless actions and punyas. One should also eat and drink in regulated amount food which is sinless and easy to digest. By eating or drinking food touched by alcoholics or other sinful people the mind becomes impure. Amongst all the methods for creating purity of mind, the chief is remembrance of Visnu. For purifying the sinful mind there is prescription of prayascitta or atonement. By such atonements,

however, only the sinful reaction leaves the person. The root is sinful desire. If a person performs atonement with genuine remorse, the sinful desire will be removed, but the seed of all sin--hostility to the Lord--can be removed only by remembrance of the Lord.⁷ Other books should be consulted for the many aspects of atonement. The mind is also purified by bathing in sacred rivers such as the Ganga and by seeing the deity.

External cleanliness refers to maintaining purity of one's body, clothing, and house. This external cleanliness is maintained by bathing in fresh water, wearing clean cloth and eating sattvika food. If the body touches contaminated objects, one should wash that part of the body.

A person should not only clean his own house, ghata, road, cowshed temple and yard, but the public roads, ghats, shops, and temples in the town. If the town is large, the citizens should together raise funds and maintain the cleanliness. These acts generate punya. A person should keep his private gardens clean, and contribute the cleanliness of public forests by the above mentioned method. By going on pilgrimage men gain enormous purity. Though association with saintly people is the final goal of pilgrimage, by the act of pilgrimage sinful desire is greatly reduced, and people feel purified.

Festivals are of three types: those centered on deity worship, those centered on family affairs and those for public rejoicing. Deity festivals are often observed, and without doubt they generate punya, as they include a great gathering of people, feasting, musical performances, shows, food distribution of the needy, and giving gifts to the learned. If a person is capable of holding such festivals but avoids to do so, he is an offender. Especially when these festivals are permeated with devotion to the Lord, they must not be avoided. There are many family occasions for festivals, such as birthdays, feeding grains, marriage, and sraddha rites with sacrifices. A person is obliged to celebrate these functions to the best of his ability. A person should also sponsor fairs where the populace can gather for enjoyment. There are also many social festivals such as harvest festivals, pisthakotsava, sitalotsava, bhratrupuja.

Vratas or vows are of three types: bodily, social and spiritual. Early morning bath, parikrama, paying obeisances, which relate to exercising the body, are bodily vows. When one element of the body becomes disturbed, a person falls ill. To prevent this there are many vows such as fasting on the new and full moon day or on Mondays. By fasting and refraining from normal activities on the prescribed days and controlling the senses, a person is made to concentrate on the Lord. When it is necessary to fast in this way, a person gains punya by following the prescribed procedures.

The samskara rites may be considered social vows. According to the varna, these rites are performed with modification. Other rites are prescribed for all men. Marriage rites, in which one man marries a girl of the same varna, are prescribed for all varnas. The vow of taking only one wife is essential, for any other marriage is simply due to lust. This tendency is exhibited in persons of low nature. In

exceptional cases, where there are no offspring, a second wife is allowed.

The monthly vows mentioned in Mahabharata and other similar vows such as the twenty four ekadasi fasts and fasting on the six appearance days (jayanti) such as Janmastami are spiritual vows. The sole aim of these vratas is spiritual advancement. These will be discussed along with the topic of bhakti. Hari bhakti Vilasa describes these vratas in detail.

A person should strive for the upliftment of animals. Without the help of animals, human life cannot go on properly. Care should be taken to improve the form, strength and nature of animals. By selective breeding this can be accomplished. This particularly applies to the cow. With their help agriculture and transport develop. Therefore strong and well formed bull must be selected for mating; for this reasons, during the sraddha ceremony young bulls are let loose. By freely roaming, they become strong and big, and are able to produce good offspring. Being of such service to the family, cows should be protected and nourished with proper food and housing. Cow protection and rearing is well known in India as very pious activity.

As far as increasing the population goes, this is a pious activity when the offspring arise from legal marriage, when the offspring are raised and protected responsibly, when the offspring are led into stable married life, and when they are given spiritual education. After marrying a suitable person at a suitable age, a person should affectionately raise a family, following the rules for maintaining proper health and mind.⁸ By providence, children are born; the parents should raise them with care, giving training and education. When the children are older, they are taught a means of livelihood, and when they are of suitable age, they are married and take up family life. According to age, the children should be taught rules for bodily maintenance and cleanliness, morality and spiritual truth. The most important teaching is detachment from material life.⁹

The following are parts of righteous conduct: forgiveness, gratitude, truthfulness, honesty, not stealing, not accepting from others, mercy, detachment, respect for the scriptures, travel to holy places, proper judgment, courtesy, worship of the Lord and being steadily situated in work according to ability. Giving up the desire to punish a person for committing an offense is called forgiveness or tolerance. It is not wrong to punish the offenders but forgiveness is an even higher principle. Prahlada and Haridasa Thakura forgave their enemies and are worshipped as great examples by all.

To recognize the help that another person has given is called gratitude. The Aryan civilization has such gratitude that the children would serve the parents as long as they lived, and when they died, they would undergo periods of austere restriction (asauca), giving up sleeping and eating, and would observe the sraddha ceremonies by giving food to others. To express their gratitude to their parents they would yearly offer sraddha and tarpana. To show gratitude to all people is also a punya karma.

Telling what one believes to be true is called truthfulness. Truthful people are respected by the whole world. Having a direct, sincere nature is called honesty. The more honestly one lives his life, the more virtuous he is. Taking illegally others' belongings is called theft. A person has no right to objects which he has not earned through labor or as gift. Those who are lame or blind have a right to beg, but others should receive goods only through honest work. Begging without right to do so is called parigraha. It should be avoided. One should show mercy to all living beings. Real mercy is shown to those who deserve. The aspect of mercy which is displayed in raga bhakti will be dealt with elsewhere. The idea that compassion should be shown to humans but not to animals is wrong. One should try to relieve the suffering of others.

Attachment to material objects is reduced by control of mind (sama), control of senses (dama), tolerance and abstinence. The practice of resisting the temptation of evil desires is called tolerance. Giving up the thirst for material objects in general is called abstinence. Detachment is a punya, for with detachment one is free from sin. Detachment must be cultivated gradually in the beginning stages, but on the path of raga, detachment is attained very easily. This will be discussed elsewhere. Practice of detachment is an act of punya. By repeatedly enduring the hardships of caturmasya, fasting and staying awake on the new and full moons, one becomes accustomed to renunciation. By first gradually giving up the desire for enjoyment of sleeping and eating, one can eventually give up desire for all material enjoyments. When one becomes perfect at accepting only what is necessary for maintaining life, one has attained detachment. Attaining detachment, a person is qualified for sannyasa.

All people should respect the scriptures. Scripture refers to those works which distinguish right from wrong, spirit from matter, truth from illusion. Those who were properly qualified revealed genuine scriptures. Unqualified persons who have compiled works attempting to delineate the goal of life and rules to follow, have given the world false scriptures which misguide the world. Such atheistic works, which have arisen from use of faulty logic, should not be respected. As one blind man leads another blind into the ditch, so such authors of faulty works lead themselves and their followers on the wrong path. Genuine scripture means the Vedas and those works which agree with the Vedic conclusions. To study those works and teach those works is a punya.

By traveling to places of pilgrimage a person gains knowledge and purifies himself of sin.

A person should use his power of discrimination properly. The person who does not consider questions such as "What is the world, who am I, who created the world, what is my duty in life, and what do I achieve?" is not to be considered a human being. The difference between man and animal is that man can consider these questions whereas the animal cannot. The result of this inquiry is self realization.

Courtesy is another punya. One should follow the conduct of the ancient sages and follow their instructions on the matter.¹⁰ In different ages sometimes the conduct changes. For instance the animal sacrifices performed in Satya, Treta and

Dvapara yugas are forbidden in Kali yuga. After examining with intelligence all the previous rules of conduct the proper mode of conduct should be framed. Proper respect should be given, considering the person's status. This is called maryada. Not giving proper respect is considered a great faulty. One should give respect to all human beings, but should give more respect to a man with position. Most respect should be given to the devotee. The following is the order: respect to humans, respect to those who are civilized, respect to position (king), respect to the educated (pandita), respect to a person with good qualities (especially the brahmana, the sannyasi, and the vaisnava), respect according to varna (brahmana), respect according to asrama (sannyasa) and respect to devotion (devotee).

Worship of the Lord is considered a punya. Among all rules, worship of the Lord is the most important. However, the form of the Lord which is worshipped will differ according to the level of consciousness of the individual.

Performance of good acts is punya, and performance of unauthorized acts is sin. There are three types of actions: karma, akarma and vikarma. Those acts which are beneficial are called karma, failure to do those acts which should be done is called akarma. Forbidden action is called vikarma. Punya karmas are of three types: daily (such as worship of the Lord), periodic (such as tarpanas to pitrs) and impelled by personal desire. Those impelled by personal desire should be avoided, but the other two should be performed.

1 According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds--in goodness, in passion or in ignorance. According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquire. Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits. B.G.17.2-4

One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service to me. S.B.11.20.11

2 Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service. B.S.11.29.9

3 In intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is and what inaction is. One who sees inaction in action and action in inaction is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities. B.G.4.17-18

4 One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of suddha sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature. The spiritual master should be considered to be directly the Supreme Lord because he gives

transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant. S.B.7.15.25-26

5 Charity, prescribed duties, observance of major and minor regulative principles, hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind. Indeed, concentration of the mind on the Supreme is the highest yoga. S.B.11.23.46

6 One who has executed sacrificial performances and pious works (beneficial for others) for my satisfaction, and who thus worships me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshiper obtains realized knowledge of Me. S.B.11.11.47

7 Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations. S.B.6.2.16-17

8 One who desires to establish family life should marry a wife of his own caste, who is beyond reproach and younger in age....S.B.11.17.39

9 A householder should comfortably maintain his dependents either with money that comes of its own accord or with that gathered by honest execution of one's duties. According to one's means, one should perform sacrifices and other religious ceremonies. A householder taking care of many dependent family members should not become materially attached to them, nor should he become mentally unbalanced, considering himself to be the lord. An intelligent householder should see that all possible future happiness, just like that which he has already experienced, is temporary. The association of children, wife, relatives and friends is just like the brief meeting of travelers. With each change of body one is separated from all such associates, just as one loses the objects one possesses in a dream when the dream is over. Deeply considering the actual situation, a liberated soul should live at home just like a guest, without any sense of proprietorship or false ego. In this way he will not be bound or entangled by domestic affairs. A householder devotee who Me by execution of his family duties may remain at home, go to a holy place, or, if he has a responsible son, take sannyasa. S.B.11.17.51-55

10 One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures. A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts. S.B.4.18.4-5

Part Three Qualification For Work And Varnas

Identifying one's qualification is a very important item of conduct. This qualification is of two types: qualification for a certain action and the extent of qualification for action. All people are not qualified for all types of punya activities. Though a person may be able to perform a certain activity, he may not be qualified to execute it in such a way to produce the desired auspicious result. If a person performs an action without first seeing his suitability to do it, one cannot say if the act will bring the intended result. For that reason it is necessary to consider one's qualification. As the performer cannot judge his own qualification, he must inquire from an authority or guru on this matter. And in undertaking a particular rite, a priest must decide on the suitable process. Thus people must accept a qualified guru and a qualified priest. The modern method of accepting guru and priest is not the process envisaged by the writers of scripture. Accepting guru and priest as a matter of formality is simply useless. One must choose a qualified person. If such a person does not exist in the locality one must search elsewhere. Giving an example will make this clearer.

Digging ponds is a punya karma. If personally digging, one is qualified if he has enough strength, tools, a piece of land and assistance. If expenses are to be incurred, money is also necessary. A person is qualified for the act to the extent that he has strength, tools, land, assistance and money. Without these items in sufficient quantity, there will be no result, except loss of energy, time or money. For marriage the qualification is a healthy body, ability to support a family, and a mentality suitable for living with a wife. In desiring to perform any act, a person should see his qualification.

Qualification may be intrinsic or circumstantial. Man has three divisions of life: time of learning (educational period of life), time of work and time of recreation. During education, the person studies books, associates with others, sees others working, and receives instruction. What tendency emerges prominently at this time is the intrinsic nature of the person. Though a person usually gets association, instruction and information under influence of the family in which he is born, sometimes his instruction, association and nature are different from that of his family. Thus the person may have a different nature than that of his family. That nature which is perceived in a person after his education and before he takes up work is his intrinsic nature.

The wise have scientifically classified nature into four types: brahmana, ksatriya, vaisya and sudra. Those who have sense control, mind control, tolerance, purity, forgiveness, nonduplicity, cultivation of knowledge and faith worship of the Lord have brahmanical nature. Those who have valor, energy, determination, dexterity, fearlessness in battle, charitable inclination, ability to protect others and ability to control others have ksatriya nature. Those who are inclined to agriculture, raising cows and trade have vaisya nature. Those who maintain their life by serving others have sudra nature. 1

Those who do not distinguish proper from improper action, have no inclination for righteousness, are fond of argument, are extremely selfish, think only of food,

and are devoid of marriage rules, are called antyaja or outcast. Without giving up such a nature, the real nature of a human being does not manifest. Only four classes are admitted as human. According to nature, a person possesses certain qualities. According to those qualities a person should accept work and duty. If one performs work contradictory to one's nature, it will not give proper result. It is hard to change a nature once matured. Therefore one should work and worship according to one's nature.

According to these natures, the people of India were classed in four varnas. If society is divided according to the varnas, all the work in society becomes effective. This is beneficial for the whole world. That society which has the varnas has a scientific basis and is worshipable by all. Some people may question the efficacy of the varnasrama system, since the countries of Europe attained great feats and fame without having a varnasrama system. But such a doubt has no substance, because these people are all recent. Due to being very bold and energetic, they have taken all the previous skills, arts and sciences, and begun to act. But gradually with time, these societies will fall, because of lack of scientific organization of varnas. Though the Aryan civilization is much older, it has remained intact with the same characteristics because of the varnasrama system.

The Roman and Greek civilizations were much more powerful than modern European nations, but where are they now? Those peoples have become devoid of their previous qualities and taken up the qualities and life style of the modern nations. They have become so transformed that they have no pride in their previous glory. Though the Aryan civilization is much more ancient than that of the Greeks and Romans, even now the people of India take pride in their ancient heroes. Why is that? Because the varnasrama system remained strong, the culture of the society was preserved and not lost. Though the varnas were defeated by the Muslims, even today they identify themselves as the descendants from Ramacandra's line. Though the people of India may have declined to a decrepit state with age, as long as the varnasrama system is practiced, the Aryan identity will also remain. The Roman and other peoples, who were offshoots of Vedic civilization, declined as they mixed with the outcast cultures such as Huns and Vandals. If one examines modern European cultures, one will notice that all its remarkable features are due to preservation of varnas, based upon intrinsic nature of the individual. Those who have the nature of merchants prefer that occupation, and by that profession obtain their progress. Those who have ksatriya nature join the military. Those who are sudra in nature prefer to do menial service. Actually no society can exist without a division of varnas. Even in matching for marriage, nature and occupational status have to be considered. Though the European nations incorporated some aspects of varnas, the varnas were not systematically established there. Civilization and knowledge advance in proportion to the degree of systemization of the varnas.

There are two methods of approach: systematic and unsystematic. Things work ineffectively if a systematic method is not followed. If we do not follow a scientific procedure for making a boat, then we have to use a primitive craft for crossing the water. In the same way, as long as the varnas are not scientifically incorporated, society will continue run on an unscientific basis. Except for India, all places

remain with unscientific incorporation of varnas. That is why India alone is known as the place of action, karma ksetra.

Is the system of varna in India now in a healthy state? No, though the system was established in a perfect way, it gradually deteriorated, and that is responsible for the troubles and degradation of present India. If that were not the case, India could have taken the role of an elder brother, who in old age and retirement, could give good instruction to other nations. One should deeply consider the reason for India's deteriorated state. The varnasrama system was established in India at the beginning of Treta Yuga, at which time the Aryans had advanced knowledge.² The rule was established that each person took up a varna according to his nature, and getting a qualification through that varna, he would carry out his duties and work designated by the varna. By following this system of asrama and varna according to nature, the work of society went on smoothly. Varna was decided solely on the basis of nature for those people whose father had no varna. Jabali, Gautama, Janasruti and Citraratha are examples from Vedic history. For those whose father had a varna, their varna was decided on the basis of both father's varna and individual nature. From the ksatriya dynasty of Narisyanta, the great rsi Jatukarna appeared, who started a famous brahmana lineage called Agnivesya. In the Aila dynasty, Jahnu, the son of Hotraka became a brahmana. From King Vitatha of Bharadvaja's dynasty came Nara and others who were ksatriyas, and Garga, who was a brahmana. In King Bharmasva's ksatriya line were born Satananda of the Maudagalya gotra and Krpacarya. There are many examples like this in the scriptures, showing that birth is not the only qualification for occupation. When the actual system was practiced, the glory of India was as strong as the midday sun. All nations worshipped the inhabitants of Bharata as rulers, administrators and teachers. Egypt, China and other countries used to take instruction from the people of India with great reverence.

The varnasrama system continued purely for a long time, until Jamadagni and his son Parasurama, of ksatriya nature, claimed themselves as brahmanas. By following a varna contrary to their nature, out of self interest, they created friction between the brahmana and ksatriya classes. Because of this seed of enmity between the two classes, the procedure of judging varna by birth became fixed. In time, this system of varnas without reference to nature entered covertly in the Manu Samhita and other scriptures. Without possibility of attaining a higher varna, out of frustration, the ksatriyas created Buddhism to destroy the brahmana varna. But for every action there is an equally strong reaction. Therefore the class distinction based on birth became even stronger. With the conflict between exploitation of position, based on birth (the brahmanas), and disloyalty to one's culture (ksatriyas), they gradually destroyed themselves. Those with no brahman qualities, brahmanas in name only, began to write scriptures with their own interest at heart, thus cheating the other classes. Ksatriyas, without ksatriya qualities were defeated in battle. Without their kingdoms, they began to support Buddhism. Vaisyas without vaisya nature began to preach Jainism. By this act, the great mercantile community became weakened. Laborers without sudra nature, without qualification for works of specific nature, became thieves. Running without any scriptural reference, the country came under the control of the

Muslims. Shipping companies entered. The concept of service vanished. Gradually the influence of Kali deepened.³ The present pitiful condition of India, which was once the controller and teacher of the whole world, is not because of old age, but because of the corruption of the varnasrama system. By the desire of the Lord, the controller of all living beings and rules, may there arise again in India an empowered person who can establish the varnasrama system. The writer of the puranas also expectantly awaits the action of Kalki.

According to the scriptures, a person is qualified for action according to his varna. In this book it will be impossible to discuss this in detail. A brahmana is qualified for the following activities: feeding guests, bathing three times a day, deity worship, reading the Vedas, teaching, serving as priest, taking vows, leading the life of a brahmacari and sannyasi.

The ksatriya is qualified for righteous war, ruling a kingdom, protecting the citizens, works of charity and social relief. The vaisya is qualified for raising and protecting animals, agriculture and commerce. The sudra is qualified for serving the deity without mantras and serving the three higher varnas. All men and women of all varnas are qualified for marriage rites, worship of the Lord, helping others in distress, charity, service to guru, welcoming guests, purity of body and mind, observing festivals, serving the cow, maintaining the population and proper conduct. Women's special qualification is serving the husband.

A person should do that work and follow those rules of varna which are most suitable to his nature. By honest judgment a person can determine the work and lifestyle most suitable to himself, and if he cannot do so, he should consult a competent authority. Those Vaisnavas who would like additional information on these matters should consult Gopala Bhatta Gosvami's Sat Kriya Sara Dipika.

1 Peacefulness, self-control, austerity, cleanliness, satisfaction, tolerance, simple straightforwardness, devotion to me, mercy and truthfulness are the natural qualities of the brahmanas. Dynamic power, bodily strength, determination, heroism, tolerance, generosity, great endeavor, steadiness, devotion to the brahmanas and leadership are the natural qualities of the ksatriyas. Faith in Vedic civilization, dedication to charity, Vedic civilization, dedication to charity, freedom from hypocrisy, service to the brahmanas and perpetually desiring to accumulate more money are the natural qualities of the vaisyas. Service without duplicity to the brahmanas, cows, demigods and other worshipable personalities, and complete satisfaction with whatever income is obtained in such service, are the natural qualities of sudras. S.B.11.17.16-19

Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others and freedom from lust, anger and greed constitute duties for all members of society. S.B.11.17.21

2 In the beginning, in Satya yuga, there is only one social class, called hamsa, to which all human beings belong. In that age all people are unalloyed devotees of the Lord from birth, and thus learned scholars call this first age Krta yuga, or the age in which all religious duties are perfectly fulfilled. In Satya yuga the Veda is expressed by the syllable om, and I am the only object of mental activities. I become manifest as the four-legged bull of religion, and thus the inhabitants of Satya yuga, fixed in austerity and free from all sins, worship Me as Lord Hamsa. O

greatly fortunate one, at the beginning of Treta yuga Vedic knowledge appeared from My heart, which is the abode of the air of life, in three divisions- as Rg, Sama And Yajur. Then from that knowledge I appeared as threefold sacrifice. In Treta yuga the four social orders were manifested from the universal form of the Personality of Godhead. The brahmanas appeared from the Lord's face, the ksatriyas from the Lord's arms, the vaisyas from the Lord's thighs and the sudras from the legs of that might form. Each social division was recognized by its particular duties and behavior. S.B.11.17.10-13

3 It is abominable for a person living in the grhastha asrama to give up the regulative principles, for a brahmacari not to follow the brahmacari vows while living under the care of the guru for the vanaprastha to live in the village and engage in so-called social activities, or for the sannyasi to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position. S.B.7.15.38-39

Part Four Asrama

Man's activity stems from his nature. This activity is situated in an asrama. Taking shelter of that asrama a man performs his work. As varnas and asramas are intimately related, karma is sometimes called varnasrama dharma. There are four asramas: brahamacarya, grhasthya, varnaprastha and sannyasa.

Those of brahminical nature are qualified for brahmacarya. The brahmacari is of controlled mind, proper, gentle conduct, accepts bodily austerities, and stays in the gurukula until his studies are completed. Then, after giving the guru a donation, with his permission, he may get married. It is written in the Caitanya Caritamrta, in praise of Murari Gupta's behavior:

He never accepted things from others, but maintained his family by his own endeavors.

All varnas are qualified for grhastha asrama. The brahmana enters household life after his brahmacari education is finished; the ksatriya, after studying the scriptures to some extent, leaves the gurukula and enters the grhastha asrama. The vaisya studies those subjects relevant to cow protection, commerce and agriculture. The sudras, when of proper age, simply get married. The varna of a person should be decided by father, family priest, local community at the time of educating the child. The child should be placed in studies which suit his observed nature. Those who have no attraction for study, and are more inclined to do service, will waste their time in studies. If he is judged to be of sudra nature he should be engaged in service.

In order to be a householder a person should first have a means of earning his

living. This varies according to the different varnas. The six activities of the brahmana are: perform worship or sacrifice, perform this for others, studying, teaching, giving charity and accepting charity. In performing worship, studying and giving charity he spends money, and in performing worship for others, teaching and accepting charity, he earns money. Ksatriyas support themselves by taxes and revenues, and by use of weapons. The vaisya earns by raising cows, agriculture and commerce, and the sudra earns by serving the three higher varnas.¹ In emergency circumstances, the brahmanas can take up ksatriya and vaisya occupations, but the three higher varnas should not take up a sudra occupation unless there is extreme circumstance.

The person should accept a wife according the scriptural rules and produce children. The householder should express gratitude to his ancestors by offering pinda; he should worship the devas with sacrifices, serve guests by offering food, and respect all living beings by correct behavior. As the sannyasi parivrajaka and the brahmacari survive by the charity of the householder, the householder asrama is considered the best.

When a man grows older he should leave his wife with the son, and take varnaprastha. If there is no son, he may take his wife with him, and together they go to the forest. Reducing needs, he sleeps on the earth, makes clothing of the bark of trees, avoids shaving, observes a vow of silence, bathes three times a day, serves guests as far as possible, eats forest fruits and roots, and worships the Lord in a solitary place. All varnas can take vanaprastha.

Sannyasa asrama is the fourth asrama.² This person is called a bhiksu or parivrajaka. When the brahmacari, grhasthi or vanaprasthi develops a keen sense of renunciation, is devoid of attachment to family life, is able to tolerate all difficulties, has gained knowledge of the truth, has no desire for worldly friendship, develops equal vision of all living beings, is devoid of envy, has compassion, has fixed his mind on the Lord, and is engaged in yoga, he is fit for sannyasa. The sannyasi is always engaged in meditation on the Lord. He should not stay in a village more than one night, except when observing caturmasya vows. In this first stage the sannyasi begs only from brahmanas. Only brahmanas are allowed to accept this asrama. Those who are devoid of normal physical or mental power (those who are mentally or physically disabled, too young or too old) are not qualified for any asrama, but exist at the mercy of the asramas. The people of the asramas are obligated to assist them as much as possible.

Women are allowed to enter the grhastha asrama and vanaprastha asrama only. Though some women, being exceptionally qualified, achieving high education, expert understanding of scripture and great expertise, may become a brahmacari or sannyasi, it is not the normal rule, as women are usually of weaker body, faith and discriminating power.

The household asrama may be considered the only asrama, since the other three asramas depend on it. Most of society takes up household life. Those who are specially qualified become brahmacari, vanaprasthi and sannyasi, but their

numbers are few. Without such division of asramas according to different types of activity, social consciousness will not be complete.

The rules for the household life are elaborately described in the twenty dharma sastras and the Puranas. The manus, rsis, and prajapatis have written in respective scriptures what activities the householder should do and what activities he should avoid, on a daily, fortnightly, monthly, semiannual and annual schedule. The rules are many and should be the subject of a separate work. Here they have been given only a brief treatment.

1 For a brahmana there are six occupational duties. A ksatriya should not accept charity, but he may perform the other five of these duties. A king or ksatriya is not allowed to levy taxes on brahmanas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subject. The mercantile community should always follow the directions of the brahmanas and engage in such occupational duties as agriculture, trade, and protection of cows. For the sudras the only duty is to accept a master from a higher social order and engage in his service. S.B.7.11.14-15

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niskama state. S.B.7.11.32

2 One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life. S.B.7.15.30

Part Five

Daily duties

Rising during the brahma muhurta, a person should fix his mind by thinking of the spiritual and worldly activities he must perform that day. Relieving himself in a place proper according to the scriptural rules every morning, he should clean his face, mouth, arms, hands and other body organs. Bathing in pure fresh water, he should dress in suitable cloth. Then he should work by a method allotted by his varna. According to state of health he may bathe again at noon and offer worship of the Lord and tarpanas to the pitras. After preparing meals, he should put some aside for animals and destitute persons, and stand at his door front to receive any guest. If a guest comes, he should feed him with attention. He need not feed people of his own town, but rather those who are from other places, without relatives, who have no money and are hungry. He should not inquire about their family lineage (gotra). He should first of all feed a sinless brahman. After feeding a pregnant woman, his own children, and the elders, he should himself take his meal, while facing north or east. He should eat only food which is fresh, pure, and wholesome, untouched by sinful people, from a pure plate, at a regulated time. After eating he should contemplate the Lord. Without being lazy he should do some light task, and in the last part of the day he should read or discuss the scriptures. At the sunset he should perform his sandhya rites with

great concentration, and then, as at noon, he should serve any guests with food, after which he should eat. At night he should offer a place and bed for his guest to sleep in. Then he should sleep in a clean bed with head facing east or south, as sleeping with head to the north or west causes sickness. He should not associate with his wife against the rules of scripture.

In other words, the householder should live his life by working honestly in order to support his own family, guests and shelterless people, while following the scriptural rules for purification of body and mind in order to maintain a sinless heart.

All the daily rules cannot be practiced perfectly in modern times, due to the influence of differing political and social trends. Since in modern states, the main activities are reserved for midday, people eat first, then work. Due to time, the rules for keeping good health have also changed, and thus eating so late at night, bathing three times a day and staying awake at night are not necessary. The essential goal of these rules formulated by the great rsis was to carry out the bodily activities of eating, bathing and sleeping without hindrance or sin. Thus the householder should perform his daily activities with great faith after considering his individual needs.¹

Rules for daily activities include rules for body, mind, society and afterlife. Such bodily rules as rising early in the morning, cleaning the body, suitable work, bathing, eating at the proper time, choice of nourishing food, drinking fresh water, strolling, wearing clean cloth, sleeping no more than eight hours, must be done daily. For steadiness of mind a person must daily cultivate different facets of knowledge such as geography, astronomy, history, geometry, mathematics, chemistry, physics, medicine, literature, philosophy of life's goals, meditation and contemplation of the day's work. Daily he must also earn a living by lawful work, raise his family, and perform works beneficial for society and the world. For assuring good afterlife, he must daily perform rites at the sandhya. Most of the activities are daily, but some are performed every two weeks, or monthly, or every six months, yearly, or irregularly. The daily activities are called nitya karma. The others are called naimittika karma: some of these are performed at regular intervals and some at irregular intervals. The householder must always remain free from sin and engage in beneficial work.

The previous descriptions were of the works which yield beneficial results. Now, in order

avoid sin, a description of the main sinful activities will be given.² There are eleven principal sins: violence, cruelty, anger, wandering mind, lying, disobedience to a superior, lust, selfishness, impurity, rude conduct, and destructiveness.

Violence is of three sorts: against man, animal and devas. To kill another living being is called violence. It arises from hatred. Attachment to an object is called raga, and repulsion to an object is called dvesa. Permitted attachment is considered a beneficial act, a punya, but unauthorized attachment is called lust. The opposite tendency to attachment is repulsion. Permitted repulsion is considered a punya, while unlawful repulsion is sin, the root of violence and hatred. In society,

people must treat others with affection; only the person involved in sin shows violence and hatred to others. As violence is a great sin, all people must avoid it. Violence to humans is the greatest sin. The amount of reaction will be according to the elevated qualities of the victim. Thus greater sin is respectively incurred against the following: brahmana, a relative or parent, a woman, a vaisnava, a guru.

Even killing animals is not an ordinary sin. The killers of animals, showing their animal nature, are controlled by their appetites and selfishness. Unless a person gives up violence to animals, he cannot display his nature as a human being. The purpose of animal sacrifices prescribed in the scriptures is for gradually restricting the lower nature of the sacrificer until he finally gives it up.³ Violence to animals is for animals, not for the human being.

Violence to the devas is also a serious sin. Men in different countries have different methods of worship. The purpose is to gradually bring the person worship of the Supreme Lord. Ignorant fanatics, however, think their way is best and condemn all others; they destroy someone else's temple or deity at any opportunity. As the Lord is only one, by such acts they commit violence to God. Those who have proper conduct must always avoid such unlawful and bestial actions.⁴

Cruelty may be directed towards human beings or animals. If a person acts cruelly towards other men he creates a disturbance to the world. A world devoid of mercy means a world filled with cruelty. Such people as Nero and Serajaddaulla brought great problems to the world. If a person has that tendency in his mind he must gradually replace it with a merciful attitude and practice being merciful to others. Even in some low religions of the modern world, cruelty to animals has become a prescribed practice. This only brings infamy to its founders. If a compassionate person sees the way in which horse and bullock owners treat the animals pulling their cart, he cannot help but feel pain. People must give up treating animals with such cruelty.

Hypocrisy is a sin. When a person acts deceitfully towards another by habit or with self interest, it is called crooked dealing. When this deceitful nature becomes extreme it becomes cruelty. A person who is very attached to this sin is a pretender.

Illusion⁵ is of four types: intoxication, being possessed by the six enemies, atheism and laziness. Many problems of the world are caused by intoxication. All sins reside in intoxications. Alcohol, marijuana, opium, tobacco and betel nut counted as intoxicants. Some of these disturb the mind and destroy the health. Opium reduces a person's mental power and turns him into an animal. Tobacco has a similar effect, lowering man's nature and making him an addict. Drinking alcohol is very dangerous. A real human being should not contact an alcohol drinker except to give him medical advice.

The six enemies are lust, anger, greed, pride, delusion and envy. If they take control of the mind, man becomes sinful. To desire those items which are

necessary for minimal daily existence is not lust, but to aspire for more than this is called lust. Following this lust puts us in various difficulties. If desires are not fulfilled, anger results. From anger comes quarreling, harsh words, fighting, murder and all sorts of sinful actions. Greed overtakes us by degrees, until we commit sinful activity to fulfill it. Pride is the tendency to think oneself great. The human being actually attains gentle behavior when he begins to think of himself as very insignificant. If we think of ourselves as servants of God, pride will not possess us. Delusion means ignorance. Not being able to tolerate another person's elevated position is called envy. It is the root of all sin. If a person is overcome by any of these six enemies he is said to be in illusion.

Atheism is of two types: conviction that God does not exist, and doubt that God does exist. This is also a type of illusion that we see repeatedly in this world. Insane people are usually atheists as well. In a healthy state, some people have faith, but when insanity strikes they lose their faith. When they become normal, they also regain their faith. Some insane person may chant day and night, but when asked about it, they say that they are God. Laziness is also considered a sin, and must be avoided.

Falsehood consists of verbal lies, cheating religion, cheating conduct and prejudice. Lying is forbidden, and to tell a lie under oath is even more serious. Therefore in no circumstance should a person tell a lie. Those who act falsely in society lose their credibility and become the object of contempt. Cheating religion is also a serious sin. Those who decorate themselves on the exterior with the signs of a pious person (tilaka, mala, sacred thread, red or white cloth), but have no internal devotion to the Lord, are called religious pretenders. Those who carry out deceitful dealings with others or who smile without revealing their true intentions, are called duplicitous, and gain the hatred of all. Favoritism means to support an unjust party rather than support the righteous side for selfish reasons. This type of conduct must be avoided.

Disrespect to elders has three objects: parents, teachers, and other superiors. Even if the superior makes a mistake, he should not be disrespected. A person should be careful to please superiors with polite and gracious conduct. To disobey the orders of superiors is also disrespect.

Lust manifests itself in relation to money, women and position. By indulging in lust for wealth and goods, gradually desire increases to such an extent that happiness is not possible. A person should give up this lust and live simply, so that even if he gains wealth and possessions, he does not develop such lust in the heart. Lust for women is a great sin. Relations with another's wife or with a prostitute is forbidden. Even in living with his wife, a person must observe scriptural rules for physical and social benefit. To fall under the control of a woman is certain ruination.⁶ By illicit contact with women a person weakens his body; misuse of his sex organ creates unintelligent, sickly, short-lived children. In India, sexual contact is forbidden before the age of 16 for a woman and 21 for a man. Lust for women should be prevented by proper scriptural conduct. By lusting for position a person becomes very selfish. This type of lust must be

avoided by following the rules in an unselfish way.

Selfishness is a great sin. Though all endeavors for gaining material assets in this life or the next are for one's own benefit, there is no injunction forbidding pursuit of those interests, for God has sanctioned personal and universal benefit to occur simultaneously. But if we ignore God's interest, we can do no good to the world. That self-interest which lives at the expense of others' welfare is condemned. From such selfishness arises undue miserliness towards one's family members, reluctance to do charity, argument, theft, frustration, egotism, envy, violence, lust and extravagance. According to the degree of selfishness in a person, one can measure his disservice to himself and the world. If no attempt is made to remove selfishness from the heart, the human being can not perform any beneficial activity.

Impurity is of two types: bodily and mental. These have three subdivisions: impurity due to place, time and utensil. By going to an impure place to perform a person becomes impure. Therefore according to the scriptures, if a person goes to a foreign land he becomes impure. But there is no injunction against going to foreign lands to free people from the hands of evil rulers by battle or diplomacy or to preach the real dharma. But to live in foreign places in order to learn useless sciences and morality has brought the ruination of the Aryans. Whoever contacts such impure places is supposed to perform acts of repentance to purify himself.

According to karma kanda, times like mala masa (intercalary month) are considered impure, because works should only be performed at the scripturally prescribed times. Additional months and the times of great celestial events such as eclipses are not considered as proper for performing regular rituals. To do activities during this time is considered impure. There is impurity due to time attached to sexual activity, eating and sleeping. By doing activities or making offerings to the deity on behalf of a sinful drunkard or lusty person one also develops impurity. If body, cloth, bed or house remains unclean, impurity also results. After passing nature it is necessary to purify the body by washing with water. Illusion and hatred produce impurity of the heart.

Improper conduct is another sin. To disregard the conduct which has been delineated by the saintly people and take up conduct of foreigners is improper conduct. Those who, by associating with foreigners for a time, give up the pure rules of varnasrama in favor of freedom from rules, become fallen, acting against the perfect, scientific rules of conduct. For purification they must perform penances.

There are five types of activities which are destructive to the world.: opposition to good works, false renunciation, preaching irreligion in the name of God, unjust war, and waste. By creating obstacles directly or indirectly to those who are engaged in beneficial work, the whole world suffers. Detachment produced through activities of devotional service and spiritual knowledge is best. To try to produce detachment by one's own effort simply produces disturbing effects. This is false renunciation. Normally people should stay as householders and follow the

rules for grhastha asrama. When genuine detachment appears, a person should act according to the rules of sannyasa. Otherwise he should gradually decrease his household duties while engaging more in the Lord's service. That is real renunciation. It is sinful to leave the family simply because of some problem or because it seems difficult to manage. This is instant renunciation without having the proper qualification. Some people wrongly think that they can put on the cloth of a renunciate and obtain devotion later. Such renunciation does not arise from their nature, but from a temporary whim. Having arisen only temporarily, that renunciation can throw him back into sinful life and sense gratification. Having real qualities of renunciation should be the cause of taking such a role. Proper conduct means to follow the actions prescribed in scripture that are suitable to one's qualities.⁷ If a person takes a role which is not suitable to his qualities, he simply creates a disturbance to himself and the world. Taking on activities for which one does not have the capacity destroys the world.

Preaching irreligion in the name of religion is very common. Nera, baul, kartabhaja, daravesa, kumbhapatiya, ativari, sveccacari and other such groups are all harmful. The sin that they spread by their activities is destructive to the world. The illicit sexual activities that pervade the sahajiyas, neras, baulas and kartabhajas is completely against the Vedic norms.

Wars for increasing the size of a country are sinful and destructive. Only unavoidable wars are allowed by scripture. A person should spend his time, money, energy and materials correctly. By misspending, he commits a sin.

According to the seriousness of the sin, it has various names such as papa, pataka, atipataka, mahapataka. When sins are committed against the devotee and the Lord they are called offenses, or aparadhas. These are the most serious sins and should be avoided. In the next chapter these will be discussed.

In this book only a summary has been given of religion and irreligion, sin and pious activity, rules and prohibitions. To know more about these topics, please consult the twenty dharma sastras, Mahabharata and the Puranas.

Leading a life according to the principles of God is the only thing of value in this temporary world. One should make all efforts to do this.⁸ Prescribed actions are of two types: traivargika, which yield temporary, material results for oneself; and apavargika, which yields liberation from the material world. However in performing devotion to Kṛṣṇa, the best of the apavargika dharmas, there is no need to strive for liberation; devotion itself is the end.

1 According to the Vedas, there are two kinds of activities--pravṛtti and nivṛtti. Pravṛtti activities involve raising oneself from a lower to a higher condition of materialistic life, whereas nivṛtti means the cessation of material desire. Through pravṛtti activities one suffers from material entanglement, but by nivṛtti activities one is purified and becomes fit to enjoy eternal, blissful life. S.B.7.15.47

2 Theft, violence, speaking lies, duplicity, lust, anger, perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of

greed for wealth. Although these qualities are undesirable, men falsely ascribe value to them. One desiring to achieve the real benefit of life should therefore remain aloof from undesirable material wealth. S.B.11.23.18-19

3 In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation. S.B.11.5.11

According to the Vedic injunctions, when wine is offered in sacrificial ceremonies it is later to be consumed by smelling, and not by drinking. Similarly, the sacrificial offering of animals is permitted, but there is no provision for wide-scale animal slaughter. Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform. S.B.11.5.13

4 Those who have not achieved knowledge of the Absolute Truth, yet who are still beyond the darkness of complete ignorance, generally follow the threefold path of pious material life, namely religiosity, economic development and sense gratification. Not having time to reflect on any higher purpose, they become the killers of their own soul. S.B.11.5.16

5 Maharaja Pariksit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed. The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity. S.B.1.17.38-39

6 If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before. He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities. S.B.31.32-33

7 Steadiness in one's own position is declared to be actual piety, whereas deviation from one's is considered impiety. In this way the two are definitely ascertained. S.B.11.21.2

8 Those who are followers of this varnasrama system accept principles according to authorized traditions of proper conduct. When such varnasrama duties are dedicated to Me in loving service, they award the supreme perfection of life. S.B.11.18.47

Chapter Three

Vaidhi Bhakti

Part One

General characteristics of Vaidhi Bhakti

Those principles of religion which arise from the rules of scripture are divided into two types: mundane and spiritual. The rules for artha dharma and kama are mundane dharma. Those rules are for well-being of body, mind, society, morality and afterlife on svarga loka, which is temporary. After enjoying the happiness of svarga one must return to the earth planet. The varnasrama system described previously is also mundane. 1 Dharma, artha and kama come in cyclic progression, and the soul never gets release from following those rules. The goal of those rules is material acquisition, and thus they are all called mundane or material.² Whatever results are obtained by doing those activities are material. Those material results lead to more action, which lead to more material results. The result after which there is no more chain of action is called spiritual or apavarga. Material religion may be either polytheistic or monotheistic. An example will illustrate the chain of action and result.

Marriage is an action; its goal is children, who should perform action, in the form of offering rites when the parents die. When this goal is achieved and turns to action of offering the pindas, the goal is to satisfy the pitras. The satisfaction of the pitras leads to the satisfaction of the children. The children then perform more actions, which give more results, which leads to more actions. The results of all these actions is temporary. Therefore the happiness of begetting children and even the peace arising from liberation and the bliss of brahman are all within the chain of material action and material result. When the bliss of brahman matures to bliss of service to the Supreme Lord, the material chain ends and the final result is achieved in the form of spiritual life. Thus apavarga has two meanings: liberation and devotion. When a person attains liberation from material bondage he attains the eternal dharma of bhakti, devotion.

As long as dharma aims at material goals, it is called material dharma or material religion. It is also called morality or smarta dharma. When dharma aims at spiritual goals, it is called spiritual dharma or spiritual religion. When it follows the rules of scripture it is called sadhana bhakti. The so-called worship of the Lord observed in smarta dharma (sandhya rites, deity worship, sacrifice, and prayers) is not on the spiritual level, because all those daily and occasional actions of worship simply result in nourishing the worshipper's material tendency or improving the social environment. Such worship can be classed as karma because the end result is material. For those following material dharma, worship of the Lord is only one rule amongst many. It is not the eternal loyalty to the Lord which is found in real spiritual dharma. Those actions which aim at the well being of body, mind and society are called naitika or moralistic. Though actually not accepting the Lord as real, the followers of material dharma accept worship of the Lord on the naitika level, as a means of purification. Even Compton, an avowed atheist, accepted worship of the Lord as a means of purification of mind. On the path of mundane faith, all worship of the Lord is of this type. The arrangements for mediating on forms of the Lord found in yoga scriptures is also of this type. But the

prescriptions for devotion service according to rules (vaidhi bhakti) found in the devotional literatures is purely spiritual religion or apavarga dharma.

On deeply analyzing the matter, it will be found that there is great conceptual difference between the rules of material dharma (smarta or naitika) with motivated worship, and the rules of spiritual dharma which advocate constant dedication to the Lord. This difference is not a difference in activity or ritual, but rather a difference in consciousness. The faithless moralists and smartas, taking ethical principles as the highest goal, limit religious life to fulfilment of dharma, artha and kama, whereas the devotees of vaidha bhakti increase the limits of dharma, artha and kama by linking them to spiritual, totally non-material goals. Thus the mundane, moralistic dharma is included within the spiritual dharma. When naitika dharma develops and becomes complete, it becomes spiritual dharma.³ With the addition of dedication to the Lord to the mundane dharma, it blossoms and becomes spiritual dharma.

Though a person situated in the world may accept spiritual dharma, he does not give up the rules of mundane dharma, for the rules of varnasrama still assist him in supporting his body, mind and social environment. Being comfortable as a result of proper body, mind and surroundings, he is able to attain the eternal bliss of worshipping the Lord. The mundane dharma is called karma kanda and the spiritual dharma is called sadhana bhakti. It is apparent that the secondary rules of karma are one division of scripture and the principal rules of bhakti are another division.

There are two processes in attaining devotion: the gradual process and the sudden process. In the Caitanya Caritamṛta the Lord described to Sri Rupa Goswami the gradually path.

The unlimited living entities can be divided into two divisions---those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals. Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and sabaras. Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles. Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise. Out of many million so such wise men, one may actually become liberated and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find. Because a devotee of Lord Kṛṣṇa is desreless, he is peaceful. Fruitive workers desire material enjoyment, jnanis desire liberation, and yogi desire material opulence; therefore they are all lusty and cannot be peaceful.

The trees and other motionless entities have covered consciousness. Reptiles, aquatics and other animals have restricted consciousness. The primitive people and civilized people with arts and sciences, but no varnasrama dharma, are devoid of moral principles. Buddhist and other atheistic groups have only moral culture. Those who accept the Vedas but do not practice strictly have morals with a material conception of God. Those who actually practice dharma have belief in God conditioned by moral culture. Amongst those some people discover the real truth, and amongst those, a few obtain liberation from material consciousness. Amongst those, a few attain devotion to the Lord.

Those who accept material results, liberation, and powers of yoga attain no real peace. Only the devotee is peaceful. Thus the human being may progress from uncivilized to civilized, to ethical, to theistic dharma. Not being distracted by those results--material enjoyment, liberation and powers of yoga--a person then progresses to devotional life. This is the process of gradual progress for the soul. This is the prescription of all scriptures and the path which will give certain results.

Mahaprabhu described to Sanatana Goswami as follows:

There are unlimited conditioned souls who are bereft of Lord Krsna's service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.

C.C.Madhya 22.43

The sudden process is caused by the mercy of Krsna, the mercy of a devotee and destruction of obstacles created to previous practice. Where the sudden process operates, it supersedes the gradual process. Krsna, the creator of all rules, is the cause of this. It cannot be accommodated by reasoning power. The logical contradiction between rule and mercy, which surpasses human intellect, can be reconciled within the Lord, within whom all opposites coexist harmoniously.

Thus by the mercy of Narada, the lawless hunter attained devotional life without having to take up a civilized life and basic moral principles. By the mercy of Rama, Sabari, a tribal, attained a high state of devotion. Such persons did not have to practice the many intervening stages of life. 4 It should be understood that when a person attains devotional life, all the good qualities of moral and civilized life automatically appear as the ornaments of his life. But as this sudden process is rare and unpredictable, one should not rely upon it, but rather take shelter of the gradual process. If the sudden process happens to appear, all the better.

On the path of gradual development the person must take care to elevate himself to a higher level, no matter on which level he is situated. By good fortune it is the nature of the soul that gradually it elevates itself, but there are obstacles such that

the soul may fail to reach the goal. Thus those who desire to reach a higher standard must always be conscious of that fact. In progressing from one level of life to another two things should be considered. A person should be firmly fixed in his present position in order to take a firm step forward. Then, in order to advance to a higher level, when one foot gives up the previous place, that foot must fix itself firmly in the higher place before the other foot can raise itself to the same level. Simultaneously, the person must give up the lower level and establish himself firmly in the higher level. If he moves too quickly, he will fall. If he moves too slowly, the results will also come slowly. By progressing from tribal life, civilized life, moral life, moral life with materially conceived God, moral life with acceptance of God, to devotional life in practice (sadhana bhakti), step by step, the living entity can achieve the highest end, prema. If he hurries too quickly to progress to one step, he will fall to the lower step. If he delays too long on one step, he will become lazy and block his own progress. Understanding that both excessively quick or slow movement is an obstacle, a person should elevate himself gradually by fixing himself firmly on one level, and then giving it up when he has attained firmness in the next higher level.

Some people lament that they have not attained devotion to Kṛṣṇa but at the same time they do not make any real attempt to raise themselves to the level of Kṛṣṇa bhakti. They remain bound to one of the levels without due cause, and do not make any attempt to progress (niyamagraha).⁵ If a person stops at one step how can he expect to progress to the top? Many devotees on the level of vaidhi bhakti make no attempt to progress to bhava bhakti, and lament that they have not attained bhava. Many people remain attached to the rules of varnasrama and are indifferent to bhava and prema. This is an obstacle to their own advancement.

Those who are fortunate to receive the teachings of Lord Caitanya, however, can progress very quickly. In a short lifespan a person can easily progress from varnasrama to the highest level of prema.⁶ Those who have taken shelter of the rules of gradual development do not have to wait for another birth to elevate themselves. However, those who act like dead fish and simply float on the currents of fate in the ocean of material existence, advancing and retreating with the ebb and flow of the tide, can hardly attain the desired goal.

The general characteristic of either gradual or sudden devotion is found in vaidhi bhakti: it is favorable cultivation of Kṛṣṇa, with no desire other than the desire to nourish devotion itself, and it is uncontaminated by jñāna or karma.⁷ Cultivation of Kṛṣṇa is the essential part of bhakti. The cultivation of God can be found in karma marga but it is a secondary part of morality. It is not devotion, because moral conduct is the master and worship of God is but a servant of morality. On the path of jñāna, there is cultivation of pure knowledge of Brahman. There, knowledge is the master and worship of God is the servant. That also is not bhakti. In bhakti, God is the only object of cultivation.⁸ This cultivation of the Lord must always be in a favorable mood. Though cultivation or absorption can also be unfavorable, that is not bhakti. One can cultivate bhakti favorably by making one's life favorable to bhakti. While existing in this material body, performing actions related to the bodily needs (karma) and making distinctions of

material and non-material (jnana) are unavoidable, but where that karma and jnana cover the cultivation of bhakti, bhakti no longer exists. Where dedication to the Lord dominates karma and jnana, bhakti may be said to exist.

Those following vaidhi bhakti should think of dedication to the Lord as their principle work in life. It is a cultivation performed, not from fear or hatred, but with affection and love. That is the meaning of favorable. Though it is necessary to maintain the body by following the rules of varnasrama, the devotee never allows those rules to overpower his devotion of the Lord. Those rules always remain as followers of the cultivation of the Lord. Whatever knowledge is necessary for realizing the soul beyond the material realm of experience, it always remains as the servant of devotional cultivation, and never supersedes the position of devotion. All actions and all knowledge are for the advancement of bhakti alone. This is how the devotee of vaidhi bhakti lives his life.

1 Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of, being moved against his desire by the force of eternal time. S.B.11.10.26

2 One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas, one who desires powerful sex should worship the heavenly king, Indra, and one who desires good progeny should worship the great progenitors called the Prajapatis. One who desires good fortune should worship Durgadevi, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Siva if he wants to be a great hero. S.B.2.3.2-5

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead. All the different kind of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord. S.B.2.3.10-11

In such a degraded body, he unfortunately continues to perform inauspicious activities that greatly increase his future unhappiness, and therefore he again accepts a similar material body. What possible happiness can there be for one who engages in activities inevitably terminating in death? In all the planetary systems, from the heavenly to the hellish, and all of the great demigods who live for one thousand yuga cycles, there is fear of Me in My form of time. Even Brahma, who possesses the supreme life span of 311,040,000,000,000 years, is also afraid of Me. S.B.11.10-29-30

3 O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead. S.B.1.2.13

4 In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Raksasas, birds, beasts, Gandharvas, Apsaras, Nagas, Siddhas, Caranas,

Guhyakas and Vidyadharas, as well as such lower-class human beings as the vaisyas, sudras, women and others, were able to achieve My supreme abode. Vrtrasura, Prahlada Maharaja and others like them also achieved my abode by association with My devotees, as did personalities such as Vrsaparva, Bali Maharaja, Banasura, Maya, Vibhisana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhara, Dharma-vyadha, Kubja, the gopis in Vrndavana and the wives of the brahmanas who were performing sacrifice. These persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me. S.B.11.12.3-7

5 Upadesamrta 3

6 O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas and sudras--can attain the supreme destination. How much more this is so of the righteous brahmanas, the devotees and the saintly kings. Therefore, having come to this temporary, miserable world, engage in loving service unto Me. B.G.9.32-33

7 When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krsna favorably, as Krsna desires. B.S.1.1.11

8 The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better than salvation S.B.3.25.32

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord. S.B.3.29.11-12

Part Two

The rules for Cultivating Bhakti

Following the rules of bhakti to attract the heart to the lotus feet of Krsna while simultaneously maintaining the body through the rules of varnasrama is called bhakti yoga.¹ The cultivation of the Lord is essential in this process. There are five types of cultivation: with body, mind, soul, matter and society.

There are seven types of bodily cultivation using the external senses:² hearing, chanting, smelling, seeing, touching, tasting and moving limbs. Cultivation through hearing may be hearing scriptures, the name of the Lord or songs about the Lord, and lectures about the Lord. Hearing scriptures consists of hearing topics on the philosophical status of the Lord, descriptions of the Lord's activities,

stories of the lives of devotees, and puranic histories of the devotees' dynasties. Those works written by devotees of the Lord should be heard with the proper conclusion; those which present non-devotional conclusions should be avoided. The conclusion of all scriptures is devotion to the Lord. Understanding scriptures takes place through a sixfold process: upakrama, upasamhara, abhyasa, apurvata, phala, arthavada and upapatti. Through this process, one can arrive at the conclusion that devotion to the Lord is the import of all scriptures.

The devotee will listen to those songs which cultivate devotion by description of the Lord's pastimes, rather than those songs which are merely for satisfying the senses. He should strictly avoid those songs which increase material attachment of the mind. Prayers and instrumental music should be heard while offering service to the Lord.

Cultivation through chanting is extremely powerful. There are five types of chanting: recitation of scripture, recitation of the Lord's names and pastimes, recitation of verses, submissive offerings and japa. Recitation of the Lord's names and pastimes may be done by song, narration, lecture or class. Submissive offerings are of three types: prayer, admission of lowliness and longing. Japa refers to soft chanting of mantra.

Cultivation of bhakti by using the sense of smell is performed by smelling flowers, tulasi, sandalwood, incense, garlands, and camphor which have been offered to the Lord. Smelling those items which have not been offered to the Lord only increase material sense attachment, and therefore must be avoided.

Cultivation of sight is performed by seeing the deity, the devotees, the holy places, the temple, dramatic performances and pictures depicting the Lord. The sense of sight focusing on material forms can throw a person into the well of material life and thus seeing material forms must be avoided. Whatever a person sees in the world, he must relate it to the Lord.

The devotee should become detached from sensation of touch related to external objects, and take joy at touching the form of the Lord. He can get satisfaction by touching and embracing the devotees. The sense of touch is very powerful, leading to sins such as illicit sexual activities. The devotee must vow that under no circumstances to touch anyone except devotees. Touch does not refer to bodily contact as such but to bodily contact which produces sense pleasure in the heart. This principle should be applied not only the touch but to all senses.

The devotee can engage the tongue in tasting food offered to the Lord and taking the water used to wash the feet of the Lord. The devotee does not eat anything except prasadam from the Lord. By tasting material foods, material conviction gradually becomes stronger. Remnants of the Lord and of the devotee may be eaten; both nourish bhakti.

Moving the limbs refers to dancing, paying respects, rising in respect, following after the deity or devotee, going to the temple, parikrama, serving guru and

vaisnava, worshipping the Lord, bathing in holy water, putting on Vaisnava markings and putting the Lord's name on the body. The Vaisnava should pay respects by lowering eight parts of his body. When seeing the deity or the devotee approach, the devotee should rise to his feet. When the devotee or deity moves, the devotee should follow behind. The devotee uses his legs to go to the temple, the holy places and the devotees' houses. Worship refers to offering items to the deity. The devotee should bathe in the water of the Ganga and Yamuna, put on tilaka according to the directions of the guru, and decorate his body with the names of the Lord.

In this manner the devotee on the path of vaidhi bhakti must cultivate devotion to the Lord by engaging the body. As the conditioned soul is bound by a body, and must perform some necessary activities of the body, he should do them in such a way that he does not become materially affected. By mixing all those activities with devotion to the Lord, he is able to cultivate his relationship with the Lord.

In all the activities concerning the body, the mind is also acting. However the mind also has ability to act when the body is not. These are the activities referred to as mental cultivation, to distinguish them from bodily cultivation. The activities of the mind are memory, thought, conscience, emotion, inquiry and gathering of knowledge. By these functions, five types of devotional cultivation take place: remembrance, meditation,³ surrender, servitude, and inquiry.

Memory is of two types: remembering the names of the Lord and remembrance of mantras of the Lord. Counting japa on tulasi mala is the first type. Repeating mantras using the fingers to count is remembrance of mantras. The difference between remembrance and meditation is that in remembrance the appearance of the Lord's name, mantra, form, qualities and pastimes occurs to a slight degree, whereas in meditation the form, qualities and pastimes of the Lord are clearly conceived. When meditation continues for a long time it is called dharana, and when it is deep it is called nididhyasana. Meditation encompasses both these practices.

Surrendering to the Lord while giving up all other interests is a type of bhakti. Those on the level of vaidhi do not have such qualification, but to be convinced that the Lord is the only shelter is prescribed for them. This is called saranapatti.⁴ Such devotees do not have aspiration for karma or jnana. Servitude refers to understanding that one is the servant of the lord.⁵ This is a mental attitude. Those on the level of vaidhi bhakti cannot however taste completely the servitude which is included in the five major rasas.

Inquiry is an important activity for the devotees. When inquiry about the Lord arises, a person surrenders to a guru, takes initiation and then takes instruction on how to worship the Lord. How can the conditioned souls attain the ultimate good if they do not make inquiry about the truth? Asking about the real actions of the soul (sad-dharma prccha) is an important limb of devotion mentioned in the devotional scriptures.

Cultivation of bhakti using the soul is of six types: friendship, surrender, making full efforts for the Lord, acceptance only of material necessities, rejecting personal pleasure, and following the path of the previous devotees. The soul of the person performing vaidhi bhakti is not liberated, but rather conditioned. The pure soul is free of false ego. The vaidhi bhakta is attempting to become free from the material world, and though the bondage is somewhat loosened, traces of false ego remain. In such a state the devotee may still cultivate feelings involving the soul. First, the devotee thinks of the Lord as a dear friend. This feeling is however different from the sakhya rasa, being but a seed of the later manifestation. The devotee, thinking of himself as soul, also offers everything to the lotus feet of the Lord. Thinking that he will offer all his possession he has to the Lord, he does not care about his own protection. All his efforts, whether of body or mind, he attempts to dedicate to the Lord. He understands that his wife, children, house, animals, wealth, possessions, body and mind are all meant for the service of the Lord. Everything is the Lord's and he accepts only what is necessary as the Lord's mercy in order to make him more qualified for the Lord's service; all other things are unnecessary. He is willing to sacrifice his enjoyment for the Lord, and he finds out the correct process ascertained by the previous devotees and follows that to the best of his ability.

However, the devotee is not fully satisfied with cultivating devotion with body mind and soul, because he sees around him the material world as well. He sees his body, and within the body the mind and soul, as a small part of the universe, and thinks that the world should also be used to cultivate devotion to the Lord. Infinite time⁶ and space⁷ and all the material forms may be used as ingredients for the worship of the Lord. Thinking in this way he uses place, time and matter in the cultivation of the Lord. Cultivation involving the material world is of three types: cultivation using place, time and matter. Concerning place, the devotee may go to holy places (tirthas), to temples and to devotees' houses. Dvaraka, Puri, Kanci, Mathura mandala, Navadvipa are examples of tirthas. Having heard about the Lord's pastimes in those places, and becoming filled with faith, the devotee goes to the tirthas or resides there. With faith he takes bath in the waters of the Ganga or Yamuna, which have washed the Lord's feet. The devotee goes to those places where the forms of the Lord are worshipped. The devotee should always take shelter of the houses and villages of the great devotees. He visits the birthplaces and residences of the associates of Lord Caitanya with faith. By visiting or residing in these places and hearing constantly topics about the Lord and his devotees, attraction for Krsna will arise.

Time should also be used to cultivate service to the Lord. After working in the material world for two weeks, a person must cultivate the Lord by giving up eating and sleeping on the ekadasi. The devotee should also observe the vows during Damodara month, and observe the festivals commemorating the Lord's pastimes. He should also observe the significant days in the lives of great devotees.

There are many ways of engaging matter in the service of the Lord. Thus certain trees such as asvattha, dhatri and tulasi are used to serve the Lord. The images of the Lord are material objects, but the devotee must worship them as non-different

from the Lord, whose identical image resides in the heart of the pure devotee. Among mountains, the devotee may worship Govardhana, among rivers he may worship Ganga and Yamuna; among animals he may worship the cow and calf. Whatever is suitable for bodies in this world is also fit to offer to the Lord. Thus there are rules for offering bed, cloth, scents, sandalwood and utensils to the deity. If the devotee offers his favorite object to the Lord, his service becomes first class. The deities are of eight types.⁸

The devotee is happy that he can engage his body, mind, soul, place, time and matter in the service of the Lord, but something is lacking still. If he can engage other people or society in the Lord's service he will be happy.⁹ Thus there are rules for cultivation of devotion utilizing social tendencies: festive gatherings of devotees, keeping proper standards of the vaisnavas, raising a vaisnava family, and spreading vaisnava dharma to all souls.

The devotees should have festivals where they can live together, take prasada together, listen to topics about the Lord and sing the Lord's name together. Those amongst the devotees who are knowledgeable about madhura rasa can relish the meaning of the literatures such as Bhagavatam, which contain topics of rasa.

Two things should be understood about devotee association, in order that vaisnava offenses are not committed. Sri Caitanya has given warning in this regard. The devotee should give up the association of the devotee pretender, understand him to be a materialist.¹⁰ Towards those who are sincere, the devotee should offer service and respect. Meeting a true vaisnava, the devotee should associate with him and serve him with his heart; to the ordinary vaisnava-inclined people he should show respect. This respect is an external service.

These vaisnava-like people are of three types: those who fully accept the Vaisnava conclusions but are not practicing themselves; those who take up the vaisnava signs and appearance, but are not real vaisnavas, though they have respect for the vaisnavas; those who are born in the families of great vaisnavas, and wear the signs of a vaisnava but are not real vaisnavas.

A true vaisnava is measured by the degree of purity and depth of his devotion and his capacity to inspire others. A person attains the status of a real vaisnava as soon as a little pure devotion appears in his heart. If a person respects and takes association of the non-vaisnava in the way that he respects the true vaisnava or the ordinary vaisnava, his devotion will decrease.¹¹ Thus amongst those who wear the vaisnava marks and appear to be vaisnavas, certain ones should be avoided. These people should be satisfied with the respect due to all human beings which is part of the secondary rules, but they should not be accepted or respected as real vaisnavas. If they happen to become pure devotees, then they are also qualified for association with other pure devotees.

False vaisnavas are those who wear the vaisnava marks for cheating; those who identify themselves as followers of the vaisnava acaryas, for the purpose of introducing advaita philosophy to the vaisnavas; and those who advertise

themselves as vaisnavas to gain money, position or some other material enjoyment. One should not discuss topics of rasa with anyone except highly qualified persons on the same level of spiritual advancement.¹²

In producing a vaisnava population the devotee should only associate with vaisnavas. The wife should be initiated and if possible taught the vaisnava philosophy. By great fortune a person gets a vaisnava wife. By producing vaisnava population with a vaisnava wife, materialism cannot exist. The children should be understood to be servants of the Lord. The parents should feel satisfaction by increasing the vaisnava population. The difference between the materialistic and devotional family is a difference, not of external form, but of consciousness. The materialist also gets married, earns money, builds a house, and produces offspring, but his goal is to increase the happiness of the world or his own individual happiness. Though the vaisnava performs the same activities, he does not claim the results as his own, but acts as a servant of the Lord. The vaisnava obtains satisfaction and peace, but the materialist, under the control of desire or anger bred from high aspirations and expectation of enjoyment or freedom, becomes disturbed. The vaisnava progresses in his practice by the conviction that devotional cultivation will increase through raising a devotee family.

As showing compassion to all living entities is the ornament of the devotee, the devotees devise various means of transforming the living entities into vaisnavas. According to the object, there are four types of relationship the devotee may have with others. Towards the Lord he shows prema; towards pure devotees he shows true friendship; towards immature devotees and ignorant people he shows mercy.¹³ The devotee distributes unlimited mercy to those who have developed qualification for bhakti through good association. He gives them spiritual instruction and delivers them through his diffusion of his special energy. The devotee avoids those unfortunate people who, due to some type of incomplete reasoning, refuse to admit the principle of elevation of the soul.

1 A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on a equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings. To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence and equanimity in the face of material dualities such as heat and cold, happiness and distress. One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation. One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid

blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control. One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the feet of the Supreme Personality of Godhead. S.B.11.3.23-28

2 Firm faith in the blissful narrations of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me--these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee? S.B.11.19.20-24

3 Those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Prtha--for them I am the swift deliverer from the ocean of birth and death. B.G.12.6-7

4 Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear. B.G.18.66

5 Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. B.G.18.65

6 All of these seasonal times are considered extremely auspicious for humanity. At such times, one should perform all auspicious activities, for by such activities a human being attains success in his short duration of life. S.B.7.14.24

7 Now I shall describe the places where religious performances may be well executed. Any place where a Vaisnava is available is an excellent place for all auspicious activities. S.B.7.14.27

8 The deity form of the Lord is said to appear in eight varieties--stone, wood, metal, earth, paint, sand, the mind or jewels. S.B.11.27.12

9 One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Krsna as the Lord of their life. One should further develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons. One should especially render service to the pure devotees of the Supreme Personality of

Godhead. S.B.11.3.29

10 An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one's mind. S.B.11.26.26

11 One should mentally honor the devotee who chants the holy name of Lord Krsna, one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others. Upadesamrta 5

12 One develops qualities similar to the those with whom one associates, like a jewel picking up colors according to its surroundings. The wise man will therefore take shelter of those of superior quality in order to raise his own qualities. Hari Bhakti Sudhodoya 8.51

13 An intermediate or second-class devotee, called madhyama adhikari, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead. S.B.11.2.46

Part Three

Avoiding obstacles in devotional service

The practitioner of vaidhi bhakti must perform all the five types of cultivation explained in the previous section. In performing these activities there are certain forbidden actions which create obstacles for his progress. These must be avoided.

There are ten types of forbidden activity: 1 association with materialists, 2 solicitation, attempting huge projects, spending time studying different works and various philosophies, meanness, 3 subjection to lamentation, 4 disrespect to devatas, 5 giving trouble to other living entities, seva and nama aparadha, and tolerating criticism of the Lord and his devotee.

Materialists are of six types: people devoid of faith in the Lord and without moral standards; people with morals but no faith in God; people with morals and faith in God, but whose concept of God is subservient to morality; pretenders; 6 impersonalists; polytheists.

Those who have no respect for God or morality engage in sinful activities. Without moral conduct they simply do whatever they wish. Such people, for sense pleasure and personal gain, create havoc in the world. Those who accept morality but do not accept God argue that moral conduct should be followed out of duty, without fear of God. They forget that faith in God is a significant element in moral conduct. It will be seen however, that if there is no respect for God, the moral codes cannot be followed properly. Will not such people sacrifice moral conduct for their own benefit if an opportunity arises? By examining their character one can discover the impractical nature of their philosophy. Where self-interest

arises, the moral codes will be violated.

The third level of people have belief in God, but that belief is subservient to their morality. They are of two types. One type maintains that worship of God is important, but do not believe in His actual existence. They believe there is no harm in imagining a God and worshipping him with faith, and then abandoning the worship when good conduct is achieved. The second type believes that by performing activities of worship of the Lord such as sandhya vandana, the heart will become purified and brahman realization will be achieved. At that point there are no more duties to anyone. This relationship with God is like a temporary meeting of travelers at an inn. Both these types are averse to devotion.

The fourth type, also adverse to devotion, is the pretender. They may be classified as cheaters and cheated. Though they do not accept the eternal nature of bhakti, they wear the dress and markings of a believer. They have their own motives, which any honest person would decry. Cheating everyone, they pave the way for a world of sin. Undiscerning people, allured by their external appearance, take up the same path, and end up rejecting God. They have beautiful tilaka and dress, chant the name of Krsna, appear detached from the world and give attractive speeches, but secretly they harbor desire for wealth and women. Many such groups are visible.

The fifth type is the impersonalist. According to these people, when the heart becomes purified by bhakti, the truth will be revealed. The highest truth is liberation, destruction of the soul. As the distinction of soul is destroyed, everything becomes one undifferentiated state. Bhakti and God are temporary. Acting as the servant of Lord is a only a practice, not the goal. If the devotee does not avoid them, his faith in the ontology of bhakti will become weak.

Those who accept many gods have no dedication to one. By association with such people the devotee will also lose his faith in bhakti.⁷ The devotee must avoid the association of these six types of people. Association does not refer to being present in the same meeting, riding in the same boat, bathing at the same place in the river or buying goods in the same store. Association means dealing with them in an intimate mood.⁸ That type of association has to be avoided.

Unhealthy relationship is also forbidden for the vaidha bhakta. There are four types of unhealthy relations: with disciples, with associates, with servants and with friends. By taking unqualified people as disciples for wealth and power, great disturbance is created in the sampradaya. The vaisnava will not initiate disciples if there are no qualified persons. By taking association of those who are not devotees, many types of sinful habits will appear. Therefore such association should be given up. It is not beneficial to take servants unless they are devotees. In making friendship as well the devotee should first consider if that person is a vaisnava.

The devotee should give up enthusiasm for big endeavors in three situations. If the person has no funds in the beginning he should not attempt the work. If his

life is nearly finished he should not start a big project. If the work requires a lot of manpower and he has no way of getting assistance, then he should not attempt the work. Such things create an obstacle in devotion. If huge projects for temple, hall, or asrama are difficult to execute, then they should not be considered.

The devotees should learn the scriptures concerning devotion and those works which conform to the conclusions, but for lack of time, to read small parts of large works and then leave them should not be done. The devotee should read a work thoroughly, otherwise he will become uselessly opinionated, a professional debater. There are some people who take pleasure in arguing with any statement they hear, whether good or bad. This is forbidden for the devotee.

Miserliness is very contaminating for the devotee. There is miserliness of behavior, of wealth, and of effort. With the vaisnava, the devotee should stand up when he approaches and care for him attentively. He should give general respect and gifts to the brahmanas. He should properly clothe and shelter his dependents. He should take items from others for a suitable price. He should pay taxes to the king. He should show gratitude to benefactors, give food to the poor, medicine to the sick, and cloth to those suffering from cold weather. If he treats anyone in the world properly, then the fault of miserliness will not arise. It is even enough if, having nothing else, he simply speaks nicely. By proper speech, by wealth, by his own labor, he should behave generously with others. Lack of proper behavior is forbidden for the devotee.

The devotee should not be controlled by lamentation and other emotions, by bad habits, by intoxications or by superstition. There are thousands of circumstances for feeling lamentation, grief, anger, fear, greed and illusion, but the devotee does not become affected when such circumstances arise. They weaken the mind and obstruct the cultivation of bhakti. The devotee should always beware! Bad habits such as sleeping during the day, sleeping during the morning, chewing betel, untimely eating and drinking, untimely cleaning the body, sleeping on a luxurious bed, and eating luxurious items, eventually become a disturbance to devotion. Taking only what is necessary to maintain life, the devotee should not become habituated to unnecessary items.

Taking intoxicants gives rise to many faults, for by becoming addicted to them, devotion gets contaminated. Alcohol, marijuana, opium, and even tobacco must be avoided by the vaisnava. They are prohibited in the vaisnava scriptures. Just by smoking a person becomes so much addicted that he takes to sinful company to enjoy the habit.⁹

To be controlled by superstition causes many problems. From superstition arises prejudice; with prejudice, there is no respect for truth.¹⁰ Wearing the signs of the vaisnava is one of the methods of cultivating devotion, involving the body. But to think that that is the distinguishing characteristic of a vaisnava is a superstition arising from sampradaya prejudice. Controlled by such false beliefs, a person may not respect a real vaisnava who is not wearing those marks. If a devotee cannot find good association within his own organization he will not venture to find good

association elsewhere if he has such prejudice. As without good association no thing can be accomplished, the devotee falls into a dangerous position. Those who are bound to the varnasrama system by prejudice also fail to develop a taste for the higher level of bhakti. Sometimes hatred, which is degrades a person even more, may also appear.

The devotee should not disrespect the devatas.¹¹ There are two types of devatas, incarnations of the Lord and jivas with special qualification. None of the Lord's servants should be disrespected. Those souls who, by the mercy of the Lord have attained positions to control and protect the world, are considered to be devata, and are to be worshipped by all. The vaisnava should not out of envy disrespect them. Giving them proper respect, the vaisnava may pray to them for the boon of devotion to Krsna. The vaisnava should not disrespect any living entity. Respect should be given to all the forms of the devatas which are being worshipped in various places, for by worshipping those forms, the people on a lower level of consciousness learn the preliminaries to devotional service. By disrespecting them, the devotee's pride will grow, and humility will decrease. In this way the heart will no longer be a suitable dwelling place for devotion.

The devotee should not disturb other living entities.¹² One type of disturbance is to kill other living beings for food. Talking about others' misdeeds, criticizing others, quarreling, scolding, bearing false witness, taking advantage at others expense, violence, theft, spending others' money, beating others, lusting after others' wives—these are all actions to disturb others. The devotee avoids these.

When a person takes shelter of bhakti, mercy towards all living entities is a natural quality.¹³ Compassion does not have separate existence from bhakti. The quality which, when offered to the Lord, is called bhakti or prema, becomes friendship, compassion and indifference when directed towards other living beings. It is a feeling which is inherent in the eternal nature of the soul. In the spiritual realm this quality manifests only as friendship but in the material world it manifests as friendship towards devotees, mercy towards the innocent and indifference towards the offenders. These are but different aspects of the same compassion. In the conditioned state this compassion is extremely stunted. It starts with ones own body, then widens to include ones household, then ones varna, then ones countrymen. Expanding, it includes the human beings of the whole world. Compassion becomes complete when it is directed towards all living entities. Patriotism is but an aspect of this sentiment in relation to ones country. Philanthropy is compassion directed towards all humanity. The vaisnava should not be limited by these sentiments. He is compassion for all living entities, not wanting to cause harm to any of them.

The vaisnava should always be careful to avoid seva and nama aparadhas. The seva aparadhas are of five types according to the Varaha and Padma Puranas: negligence in spite of ability, disrespect, impurity, lack of determination, and pride. All the different offenses mentioned in the scriptures that can be committed against the form of the Lord in the temple fall within these five types. It is difficult to list all the offenses, but those mentioned in the Varaha and Padma Puranas will be briefly

described.

Among the first type of offense are the following: not to hold the regular festivals for the deity, though there is money to do so; to worship the Lord with inferior items, though ability is there to supply better; not to offer the seasonal fruits to the Lord; to come before the Lord without offerings obeisances, prayers or verses of praise; to enter the Lord's temple without lighting any lamp.

Disrespectful offenses are as follows: entering the deity room with shoes or in a vehicle; not paying respects to the deity; paying respects to the deity using one hand; pointing at the deity with a finger; circumambulating someone in front of the deity; spreading the feet before the deity; reciting prayers while sitting on a bed; sleeping or eating before the deity; speaking loudly before the deity; gossiping with someone in front of the deity; crying because of material affairs, quarreling, talking of others in front of the Lord; passing air before the Lord; giving part of an item to someone before offering it to the Lord; sitting with ones back to the deity; addressing or greeting others before the deity; seeing the deity at the wrong time.

Offenses of impurity are as follows: going to the temple with an unclean body; to serve the deity with clothing made of animal hair; spitting while serving the deity; thinking of material things while serving the deity.

Offenses due to lack of determination are: to drink water before worshipping the Lord; to eat unoffered food, water; not daily seeing the Lord and his worship; not offering ones favorite items, foods, and fruit to the Lord; not observing ekadasi vows.

In serving the Lord the devotee thinks of himself as the Lord's humble servant. Otherwise the devotee will praise himself and think that he is the best worshiper. To think oneself great, offering many items with great pomp, is also pride.

In serving the Lord these five types of offenses should be avoided. 14 The installer of the deity, the pujari, and the general devotees must all avoid them.

The nama aparadhas¹⁵ are: to criticize devotees; to think that the devatas are independent of the Lord; to disrespect the guru; to criticize the Vedas and other scriptures; to think the glorification of the name are exaggerations; to interpret the name; to commit sinful activity on the strength of the Name; to think that Name is life pious activities; to teach the name to faithless people; not to have attraction for the name in spite of hearing its glories.

Even in the scriptures of moral dharma, criticizing others is a sin. But in considering the seriousness of sin, the scriptures dealing with devotion, the essence of dharma, consider criticizing the devotee to be the most serious offense. Those who commit this offense cannot advance in devotion, without the association of devotees. By criticizing the devotee gradually devotion will decrease in the heart day by day, like the waning of the moon.¹⁶ Though a person may be well established in varnasrama dharma, without devotional association and

with the committing of this offense, devotion will disappear from the heart. It is often seen that by this offense people situated in varnasrama dharma gradually fall from their position and become atheistic moralists, and then finally become amoral, living like animals. Therefore this offense must be avoided.

To think that the devatas are independent of the Lord, that they all have equality, is polytheism. Such people are not devotees. Understanding that Lord is one is the correct understanding. Without this understanding a person is ignorant, an offender. In chanting the Lord's name, the names of the devatas are included. The devotee should understand that the devatas are all servants of the Lord. Someone may object that Siva is the supreme and Visnu is his avatara, that Vishnu's name is dependent on Siva's name. Such arguments between different groups does not bear any good result. The real goal is to worship the Supreme Lord, and to that end, it is necessary to stick to chanting the name of Visnu or Krsna. The highest truth is without material qualities. All the devatas, endowed with sattva, rajas and tamas, should be regarded as the servants of the Lord, but without being envious of them, the devotee should worship the Lord situated in pure sattva, beyond the modes of material nature. By giving up the path shown in the Vedas and other authorized scriptures and imagining other things, great disturbance will take place.

Those scriptures which indicate worship of devatas like Siva, Durga, Ganesa, Surya and Indra, think of that worship as a materialistic means (saguna) to attain the pure (nirguna) realization of impersonal brahman.¹⁷ In the vaisnava scriptures the Lord is defined as the highest form endowed with eternity, knowledge and bliss. The vaisnava does not serve the Lord to attain impersonal brahman. Therefore it is improper to think that the imaginary forms of devatas (being material and therefore temporary) are the same as the highest truth. If a person then tries to argue that the devatas are eternal spiritual forms, the philosophies of both advaita and bhakti disappear. Therefore the wise person maintains that the devatas are devotees of the Lord, or gunavataras, and does not change the meaning of scripture. Otherwise there will be offense against the Lord, the eternally perfect form.

Disrespect to the guru is a serious offense. Without faith in the guru there can be no faith in his instructions. Without faith, there can be no devotional activities. Thus a devotee must have unshakable faith in the diksa and siksa guru. Those who have a strong tendency to surpass the guru commit this offense and cannot develop attachment to the Lord.

The four Vedas (Rg, Sama, Yajur and Atharva), the Puranas, Mahabharata, the twenty dharma sastras, and the Pancaratras, all glorify the chanting of the name of the Lord and devotional service. These are considered the real scriptures. By criticizing them there can be no advancement in devotion. People who do not respect the scriptures and concoct a new form of worship become a burden on the world.¹⁸ Looking at the philosophies of theosophy, brahma samaj, Buddhism and Dattatreya, this becomes apparent. The essence is that there is one means to attain the end. This is seen everywhere. In different countries, different languages and

different customs, the practice may differ a little but the essence is one. With an analytical eye, one will not see difference. The Vedic scriptures are eternal. The methods given there are also eternal. The methods given in the works following the authority of the Vedas are approved methods. If a person out of pride wants to invent a new process, and offers some new philosophy, it can only be valued as manifestation of pride and imagination, with no substance. It will act as an obstacle to development of that person's devotion.

There are many pious activities, which do not bear permanent results, but these results are glorified to encourage people with material propensity.¹⁹ By glorification of the result, people are encouraged to perform the pious activity. Many unfortunate people say that the glorification of the holy name is similar to the empty glorification of pious activities. But the results of chanting the Name are actual and eternal, and the scriptures cannot even enumerate the many results of chanting. There are many directives to worship the Lord, but the essence of the worship is chanting the name. Those who think that the glories of chanting given in the scriptures are simply exaggerated praises are offenders.

To speculate whimsically about the meaning of the name is an offense. Hari means the personal form of Kṛṣṇa, endowed with eternity, knowledge and bliss, but a person who cannot understand that Kṛṣṇa has as beautiful form will think that Hari indicates impersonal brahman. For fear that "hari" may indicate Kṛṣṇa, some people add extra words to "hari" such as "nirakara". This is interpreting the name. Those who commit this offense become dry-hearted and gradually become devoid of rasa.

If a person dares to commit sin thinking that the power of the name will nullify the reactions, he commits grave offense. Sin and attraction to material pleasure are extinguished along with the development of attraction for the Lord. When a person takes shelter of the name, naturally he will not have a taste for sinful activities. But if someone always chants the name and secretly commits sins, it is cheating of the worst type. Such a person while committing sin will think that by later chanting the name he will cancel the effect of the sin. The devotee should take shelter of the name, being free from this offense.

There are many pious activities such as sacrifices, austerities, yoga, study of Vedas, following the rules of varṇasrama dharma, and serving guests. Those engrossed in materialism will think that the chanting of the name is on the same level as these pious activities. This is a great offense. There is a great difference between pious actions which yield temporary material results and the chanting of the Name which brings eternal bliss.

Those who are atheistic, extremely bound up to moral rules or duties of karma cannot take up chanting the name unless they first purify their hearts. To give such unqualified and faithless people the teachings of the name is as useless as sowing seeds on barren ground. Those who give out the name motivated by receiving good donations are selling the name. They reduce the priceless jewel to nothing in exchange for insignificant things, and fall from the path of devotion.

A person is unfortunate if, even after hearing the glories of the Name, his sense of possessiveness and attachment are so strong that he does not develop an attachment for the name. He is in a hopeless position, and is considered an offender.

Being free from these ten offenses the devotee should practice his worship. The devotee should not consent to or assist in criticism of the Lord or His devotee. If he hears such words, he should if possible counter them. If he hears such words from his own guru, then he should humbly warn him. If the guru becomes a hater of vaisnavas he should reject him and take shelter of a real guru. 20

Giving up the ten detrimental activities, the vaidha bhakta carefully tend to the development of his devotion through the five types of cultivation.

1 Literature that is a useless waste of time--in other words literature without spiritual benefit-- should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counterarguments. Nor should one take shelter of any cause or faction. A sannyasi must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as means of livelihood. He must never attempt to increase material opulences unnecessarily. S.B.7.13.7-8

2 A grhastha must associate again and again with saintly persons, and with great respect he must hear the nectar of the activities of the Supreme Lord and His incarnations as these activities are described in Srimad Bhagavatam and other Puranas. Thus one should gradually become detached from affection for his wife and children, exactly like a man awakening from a dream. S.B.7.14.3-4

3 My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed. S.B.7.9.40

4 How can one whose mind is afflicted by lamentation and other material disturbances ever see Mukunda. B.R.S.1.2.115

5 Those who are serious liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions. S.B.1.2.26

6 Hari Bhakti Sudhodaya 12.54-58

7 As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supply food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality. S.B.4.31.14

8 Offering gifts in charity, accepting charitable gifts, revealing one's mind in

confidence, inquiring confidentially, accepting prasada and offering prasada are the six symptoms of love shared by one devotee and another. Upadesamrta 4 (To carry on similar activities with a materialist is asat sanga.)

9 In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation. S.B.11.5.11

Those sinful person who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.

S.B.11.5.14

10 The killers of the soul are never peaceful, because they consider that human intelligence, is ultimately meant for expanding material life. Thus neglecting their real, spiritual duties, they are always in distress. They are filled with great hopes and dreams, but unfortunately these are always destroyed by the inevitable march of time. S.B.11.5.17

11 The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely, passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction he accepts the three qualitative forms of Brahma, Visnu and Siva. Of these three, all human beings can derive ultimate benefit from Visnu, the form of the quality of goodness. S.B.1.2.23 Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and his plenary portions. Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny.

S.B.1.2.25-26

12 If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshipping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature. S.B.11.10.27-28

13 Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wisher. S.B.7.6.24

14 One who commits all offenses can be relieved of effects by taking shelter of Hari, but if one commits offense to Hari, that is very serious. If however, one takes shelter of the name, he can overcome the effects. But he who commits offense

against the name, which the friend of all, must fall down. Padma Purana

15 Padma Purana

16 Due to the mercy of the devotee a person may suddenly attain a reflection of bhava. Due to offense against the devotee of the Lord, that reflection of bhava will gradually disappear like the waning of the moon. B.R.S.

17 Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way. B.G.9.23

18 Steadiness in devotion arises from either taste or respect for scriptural rules, but that arising from taste is rare. Therefore one must rely upon respect for rules in order to advance to steadiness. A person who makes a show of steadiness, without having followed the rules is therefore a proud impostor. This does not however apply to the person who has advanced by taste. Bhakti Sandarbha 312

19 By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer. S.B.11.3.46

20 One should reject a guru who has become arrogant, cannot distinguish right and wrong conduct, or who has taken up an incorrect philosophy. Anyone who hears such a guru teaching wrong principles and the guru who teaches such things both go to hell for unlimited time. Far from being worshipped such a guru should be given up, especially if he becomes envious of vaisnavas. One goes to hell with a mantra given by a non-vaisnava. Therefore, according to the rules, one should again accept a guru, who is a vaisnava. Bhakti Sandarbha 238

Part Four

Relationship between secondary and primary rules

What is the difference between karma kanda and vaidhi bhakti? There is a great difference. Those who develop indifference to the objects of the material world become qualified for jnana yoga and sannyasa. Those who still have material desires are qualified for karma yoga. Those who have developed faith in the supreme position of the Lord and have developed detachment from material life to a good degree are qualified for bhakti.¹ Living life by rules designated according to qualities, the nine stages of transformation of the body² and social activities are prescribed both in karma kanda and bhakti. But in karma kanda there are also many elements which are contrary to the principles of bhakti, such as fulfilling sense desires by worshipping many devatas, giving material respect, some types of violence to animals, and respect to persons based on birth. Service to one Lord alone, attraction for only spiritual objects, service to vaisnavas and brahmanas based on quality, not caste, compassion and non-violence to all creatures are some of the prominent characteristics of bhakti.

What is the relation of varnasrama, which was previously discussed, with vaidhi bhakti? Should a person take shelter of vaidhi bhakti and give up the rules of varnasrama dharma, or should he practice vaidhi bhakti for developing devotion, while still following the varnasrama rules and duties? It was previously stated that

the purport of varnasrama dharma is to maintain the body, develop the mind, perform good works for society and learn spiritual topics, all with the goal of developing pure bhakti.³ In that man is bound by a material body, he must follow the varnasrama rules. That cannot be denied, for without the development of body, mind, society and spirit, man's life becomes degraded. The rules of varnasrama are suitable for this purpose, and therefore they should be followed. However varnasrama is not the final goal. With the assistance of varnasrama dharma, a person should cultivate bhakti. It is also necessary to follow the rules of varnasrama in the cultivation of bhakti.

But by following the rules of varnasrama, which are time consuming, a person may not have any time left to cultivate bhakti.⁴ Furthermore, where there is some conflict of principles, what should be done? First, it should be said that without taking proper care of body, mind, society and spirit, a person cannot perform the more elevated activities of bhakti. How can the seed of devotion, faith, awaken in the heart if a person dies prematurely, develops mental problems and never learns anything about spirit? And if a person gives up the rules of varnasrama and acts as he pleases, his physical and mental actions will be like those of a madman. He will be engaged in the worst sins. No sign of bhakti will be visible.

Thus, though varnasrama dharma is somewhat engaging, it must be followed as an assistant to bhakti, and, with the cultivation of bhakti, its consumption of time will decrease.⁵ Its various activities will transform into devotional actions. First a person should practice the five types of devotional activities to the utmost, as directed by Lord Caitanya, while simultaneously being meticulous in observance of varnasrama duties, which may take too much time. He should gradually reject those varnasrama duties which are against devotional principles. Finally, being purified by bhakti, varnasrama duties will become the servant of sadhana bhakti. Acting in this way, there will be no conflict between the duties of varnasrama and bhakti. By the cultivation of bhakti, the life of a brahmana and the life of a sudra, both purified by bhakti, become equalized. The sudra, being illumined by his state of servitude to the Lord and to the devotees, becomes equal to the selfless brahmana. The purity of vaisnava brotherhood will enlighten the lives of the four varnas so much that the world will seem to be Vaikuntha. By removal of the obstacles arising from identification with body, real equality of the souls is possible.⁶

Just as atheistic moral dharma merges with theistic moral life, varnasrama dharma, so theistic moral life transforms itself and becomes devoid of its previous faults in the life of a devotee. In varnasrama dharma the worship of the Lord is only one among many rules. When this dharma is incorporated in the life of a devotee, all the rules become subordinate to the worship of the Lord. Although this change may seem very general, when faith becomes strong, the whole life of the person becomes transformed. The lives of a varnasrama follower and a devotee are completely different.

According to the scriptures, every human being has a qualification for performing bhakti.⁷ As devotion is the natural propensity of the soul, all attention should be

paid to this matter. Thus all persons in the four varnas and asramas are qualified for bhakti. Of course, as people outside the varnas are also counted as human beings, they have a right to devotion as well, but the opportunities are less. Because their birth, association, actions and nature are all without proper regulation, they are extremely attached to the material modes, and live like animals. Just to fill their stomach, they become selfish, violent towards others and devoid of compassion. Because their hearts are hard, bhakti becomes difficult for them to appreciate.⁸ Examples like Hari das Thakura, the hunter saved by Narada, and story of Jesus and Paul, show that such people do have qualification for devotion. By examining their lives however, it will be found that they endured many hardships in taking up the path of devotion, so much so that their lifespans were considerably shortened.

Though all humans have a right to practice bhakti, those who follow the regulations of varnasrama have a much easier time. But even though the qualification and opportunity is there, many varnasrama followers do not take to bhakti.⁹ The reason is that man's life takes the form of ascending steps. Those outside the varnasrama are on the lowest step. Atheistic moralists are on the second step. Theistic moralists are on the third step. Vaidha bhaktas are on the fourth step, and raganuga bhaktas are on the fifth step. It is the nature of the soul to ascend to the next higher step, but he should not ascend prematurely or too quickly. Only after being firmly established on one step is it possible to ascend to the next step. That is why being qualified with steadiness on each level has been emphasized. When a person is qualified to ascend to the next step, he must also give up attachment to the old step. The tendency to cling to the old stage is called niyamagraha, clinging to outmoded rules. Because of this, the outcasts have no respect for the atheistic moralists; the atheistic moralists have no respect for the pseudo-theistic moralists; the pseudo-theists have no respect for the theistic moralists; the theistic moralists have no respect for the vaidha bhaktas; and the vaidha bhaktas have no respect for ragatmika bhakti. Because of such habit, the followers of varnasrama often do not respect the vaidha bhaktas.¹⁰ This does not affect bhakti itself, but is as misfortune for those who do not take up interest in their own advancement. Those at a higher stage naturally have compassion for those at a lower stage, but until the lower-situated people are fortunate, they cannot give up their stage and develop a taste for the higher stage.

When the consciousness of those situated in varnasrama matures into devotional sentiment they take up the life of a devotee, but as long as they do not, they must still be said to be practicing karma. Karma is not an integral part (anga) of bhakti. When karma matures fully, it takes the form of devotional action, and this is called bhakti, not karma. The moment that real faith in the Lord arises, a person transcends karma. The sandhya rites are obligatory activities arising out of the rules of moral dharma. They are not activities of bhakti arising from faith. When faith in the Lord arises, all the activities, being centered on the Lord, are given respect according to their contribution to the goal, bhakti. Thus, if a devotee is listening to a devotional lecture in the evening, he does not like to interrupt that to perform his sandhya rites. The devotee understands that there is no necessity for giving up an activity which is already fulfilling the goal of sandhya rites.

Like karma, jnana and vairagya are also not integral parts of bhakti, because they make the heart hard, which is against the principle of bhakti. Before a person takes up bhakti, jnana and vairagya may sometimes be helpful in practice.¹¹ They may also help slightly when a person first starts bhakti. The relationship of bhakti to jnana and vairagya will be shown separately.

In Hari Bhakti Vilasa many angas of vaidhi bhakti are discussed. In Bhakti Sandarbha all the angas are classified nicely into nine types of bhakti. In Bhakti Rasamrta Sindhu, sixty-four angas of vaidhi bhakti are mentioned. Among those, five angas are considered as chief: attachment to serving the deity; relishing the meaning of Bhagavatam with devotees; affection for devotees of the same level and association (hearing and serving) with those of higher caliber; chanting the Lord's name; residing in Vraja. The devotee should particularly perform that anga for which he has a stronger taste, but he should be careful that this does not lead to a distaste for other angas. The essence of these angas of bhakti is twofold: always remember the Lord and never forget him. Whatever activity encourages his remembrance becomes a rule of engagement, and whatever activity makes him forget the Lord is forbidden. By keeping these two rules in mind, the devotee may at one time follow a rule strictly, but later may give it up, being unattached to rules for rules' sake.

The vaidha bhaktas are practitioners. They are of three types: those with faith (faith); those with steadiness (nistha); those with taste (ruci). Those who are faithful take shelter of a guru, take initiation, and perform devotional activities. Performing devotional activities in association with devotees, the anarthas disappear. When impurities disappear,¹² faith becomes steadiness; this, intensified with spiritual desire, becomes taste. This is the limit of sadhana bhakti. Taste becomes attachment and then bhava. This will be discussed later.

1 Among these three paths, jnana yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of karma yoga. If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me. S.B.11.20.7-8

2 Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine ages of the body. S.B.11.22.47

3 O Brahmana Vyasadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead. O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing? Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work. Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service of the

Lord, and what is called knowledge becomes a concomitant factor. While performing duties according to the order of Sri Krsna, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities.

S.B.1.5.32-36

4 ...There is no end to the innumerable Vedic prescriptions for executing deity worship; so I shall explain this topic to you briefly, one step at a time. S.B.11.27.6

5 It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

B.G.18.47

6 Such a man sees equally the brahmana and the outcaste, the thief and the charitable promoter of brahminical culture, the sun and the tiny sparks of fire, the gentle and the cruel. S.B.11.29.14

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater. B.G.5.18

7 My dear sons of demons, the Supreme Personality of Godhead, Narayana, is the original Supersoul, the father of all living entities. Consequently, there are no impediments to pleasing Him or worshipping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord. S.B.7.6.19

8 My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress. Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Krsna consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.

S.B.7.6.3-4

9 Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reactions of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord. S.B.12.3.44

10 If a brahmana has all twelve of the brahminical qualifications but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything--mind, words, activities, wealth and life--to the Supreme Lord. Such a devotee is better than such a brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself. S.B.7.9.10

11 Knowledge and renunciation are not qualifications for entering devotional service. Though they may be of some use in the beginning, they are not considered angas of bhakti. B.R.S.

12 Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of

the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service. S.B.2.7.46

Chapter four Raganuga Bhakti

There is another type of sadhana bhakti besides vaidhi bhakti. It is called raganuga bhakti. Previously it was said that there are two ways of pleasing the Lord--by following rules and by attraction. It is necessary to differentiate between these two. That system of worship of the Lord which is executed through a sense of duty is called vaidhi bhakti. Rules which are executed through consideration of a sense of duty are called "vidhi". The tendency which operates through a natural taste is called "raga". To be completely and spontaneously absorbed in some object is called "raga".¹ The object pursued by raga is called the desired object. In the activities of raga there is no necessity of consideration nor deliberation of what to do or not do. Raga is a natural propensity. The raga exhibited by the soul in a conditioned state is a perversion due to the false bodily identification and accepts material things as its desired objects. Directing this raga towards flowers, food, drink, intoxicants, clothing, shelter, or lover, the living entities end up in a world of illusions. For this reason the conditioned souls are situated far apart from raga directed to the Lord. Bhakti instigated by raga is thus very rare. It is then necessary to consider carefully what is beneficial and detrimental in worshipping the Lord. From this consideration arises rules or vidhi. The rules monitor the state of raga. Rules are not an opposing party to raga. Rules may be called ritual and raga may be called spontaneous attachment. Though they are different conceptions, in the pure state they are one. Rules in their pure state are assistant to raga. Pure raga follows the rules which are the will of the Lord. For the Lord, the rules predominate, and for the jivas, raga predominates. The opposition of raga and vidhi seen in the material world is due to the unhealthy condition of raga. When raga recuperates, vidhi, having fulfilled its function, retreats. Therefore in the healthy state, raga predominates for the jiva. As much as raga for material things leads to degradation, so raga for the Lord becomes the highest condition of existence. The relation of raga with vidhi is like the relation of body to medicine. Raga has many functions, but vidhi's function is to protect and nourish raga. When raga is thoroughly nourished, it does not depend on vidhi any longer.

Pure raga for the Lord takes shelter of only the pure soul, a soul which has been liberated from material contamination. That pure raga is called ragatmika bhakti. Only pure souls, who participate in the Lord's pastimes, are qualified for ragatmika bhakti; none except the inhabitants of Vraja are qualified. When conditioned souls, by hearing the descriptions in the scriptures, develop a desire to follow after the inhabitants of Vraja who offer ragatmika bhakti to Krsna, the bhakti which results is called raganuga.² The inspiration for this bhakti is greed for its object, not rules or scriptural guidelines.³ The rules, by various methods, attempt to

stimulate the nature of the soul. When greed becomes the impetus for those rules, it is no longer called vaidhi bhakti, but raganuga bhakti. Thus there are two types of sadhana bhakti, vaidhi and raganuga. Vaidhi sadhana was discussed previously. Now raganuga will be discussed.

That person who becomes greedy to attain the emotional state in which the ragatmika devotees serve Krsna is qualified for raganuga bhakti. Raganuga bhakti includes all the same angas as vaidhi bhakti, but the devotee of raganuga bhakti performs those activities with a spontaneous mood rather than by rule.⁴ The conditioned soul living in the world must necessarily carry out physical, mental and social activities to maintain his body. Those rules mentioned in the discussion of vaidhi bhakti, which serve to keep the devotee on the path of devotion and prevent him from becoming materially contaminated, must also be followed by the practitioners of raganuga bhakti. The practice of raganuga is internal, so what external rules should the person follow? If the person does not accept all the necessary rules of vaidhi bhakti which serve to make him fit for practicing internally, he will finish his life untimely or revert to material life, and reduce his propensity for raga. If the manner of cultivating devotion is not accepted in full, internal practice cannot be maintained or grow. Though interest in raganuga may grow, the angas of bhakti, such as hearing and chanting should not be given up. Just as, in vaidhi bhakti, the rules of naitika dharma mature and change shape, so also, in raganuga bhakti, the rules of vaidhi bhakti change slightly in emotional content and display some independent qualities. In some circumstances the rules change slightly, and in other cases, they transform entirely. This will be apparent from observing the conduct of the devotee. These changes do not arise from scripture, but according to the taste of the individual, and thus examples are hard to give. Examples can only be given for vaidhi bhakti.

The divisions and relations of ragatmika bhakti apply equally to raganuga bhakti. These will be discussed later. Here it should only be mentioned that, like ragatmika bhakti, raganuga bhakti has two types: kamarupa⁵ and sambandha rupa.⁶ Kama signifies a thirst to enjoy an object. For the conditioned soul this means objects of the senses. Thus, kama means thirst for material enjoyment. When The Lord becomes the object, this is called prema. Kama and prema are essentially not different; only the object differs. The prema of the Vraja gopis, eternally perfected souls, having no object other than Krsna, is called kama, because there is no difference between the two in the spiritual world. Their ragatmika bhakti is called kama rupa. The bhakti of raganuga bhaktas who follow after them is also called kama rupa. Where there is no other relationship between the devotee and Krsna except one of thirst for the object, like thirst for water, it is not called sambandha, but kama rupa. In kama rupa raganuga bhakti there is no interest except Krsna's pleasure.⁷ Sambandha rupa ragatmika bhakti is based on four chief relationships: master-servant, father-son, friend-friend, and husband-wife. In sadhana bhakti, similar sambandha rupa bhakti is found in the raganuga bhaktas who are following after the respective ragatmika devotees.⁸

A sadhana bhakta who develops a greed for the emotions like those of a particular inhabitant of Vraja, he should fix himself as a servant of that person and with

complete dedication to him or her, internally perform service in a suitable spiritual body. He should practice all the agreeable angas of vaidhi bhakti externally as long as he has not reached the beginning stages of prema. He should follow the rules of scripture which are favorable to his mood; he should serve with faith Krsna and his devotees; he should discuss about Krsna and the devotees; and he should live in a place where the Lord performed his pastimes, or live in Vraja mentally.

The cause for vaidhi bhakti is scripture and the rules for performance of bhakti. The cause of raganuga bhakti is Krsna and the devotees of Krsna. As vaidhi bhakti is the reverential form of prema bhakti, it is sometimes called the path of maryada (respect). As raganuga bhakti nourishes prema bhakti it is also called the path of pusti (nourishment). Vaidhi bhakti is always filled with knowledge of the Lord's power, whereas raganuga bhakti is devoid of this.⁹ Sometimes however the raganuga bhaktas will resort to vaidhi consciousness. The qualities of the devotees following raga will be discussed in the next chapter.

1 B.R.S.1.2.272

2 B.R.S.1.2.147

3 B.R.S.1.2.148

4 B.R.S.1.2.149-152

5 B.R.S.1.2.183-187

6 B.R.S.1.2.188

7 B.R.S.1.2.297-302

8 B.R.S.1.2.303, 305-306

9 B.R.S.1.2.288

Chapter Five

Part One bhava bhakti

Prema bhakti is the result of sadhana bhakti. Prema has two stages: a preliminary stage called bhava and prema.¹ Prema is like the sun and bhava is like a ray of the sun. Bhava is essentially visuddha sattva, and makes the heart soft with taste. When the cultivation of Krsna which was described previously in the discussion of bhakti's general characteristics becomes pure sattva and makes the heart soft with taste, it becomes bhava.² When bhava appears in the mind it takes possession of the mind. Actually bhava is self revealing, but taking shelter of the mind, it appears to have been manifested from it. Another name for bhava is rati (attraction). Rati is itself taste incarnate, but appears as the cause of taste of Krsna. It should be noted here that rati is a spiritual entity, having no connection with the material world. The attraction that conditioned souls have for material objects is but a perverse material transformation of the spiritual rati. When a

person cultivates devotion to the Lord in the material world, rati, a portion of the samvit sakti from the spiritual world, becomes the cause of taste for all objects related to the Lord. At that time also, a portion of the hladini sakti bestows genuine bliss to the devotee. Rati is the seed of the desire tree of prema. When various other elements (bhavas) appear to assist rati, rati combines with these elements and gives rise to the tree of prema. Specific examples will be given later in the discussion of rasa.

Rati is the smallest divisible portion of prema, beyond which division is impossible. Just as the number 100 has a hundred small indivisible units, so prema has small indivisible parts called rati. All the states that are experienced in sadhana bhakti, such as faith, ruci, and asakti, are but fragments of one unit of rati. Though the faith and ruci which arise due to devotional association may be fragmented, they are reflective of true spiritual elements. However, for those people who are opposed to any moral laws, the fragments of rati are very distorted in form. In the people who follow morality, the forms of rati are somewhat ordered. In the theistic, moral people, the form is even more ordered, but still distorted. In the devotee practicing sadhana bhakti there is no distortion, but they remain fragmented pieces, not a complete unit. When the devotee advances, rati, one unit of prema, appears, and when all the units of rati are present, the soul reaches perfection. Until the person who has achieved rati leaves his material body, he is still in contact with the material elements. Attachment to matter is the cause of perversion of rati. But if he establishes rati towards the Lord, he is freed from that perversion of rati, and is situated in his real nature.

Rati or bhava is of two types: due to sadhana and due to mercy. Bhava due to sadhana is of two types: due to vaidha sadhana and due raganuga sadhana.³ A faithful devotee by careful practice gradually develops ruci or taste for the Lord. By further practice that ruci becomes asakti, then rati or bhava. Those are the successive stages of sadhana bhakti. Narada is an example of achieving bhava through vaidha sadhana bhakti. The woman who attained bhava mentioned in the Padma Purana is an example of bhava developed through raganuga.⁴

Bhava due to mercy is of two types: from mercy of Krsna and mercy of the devotee. Mercy from Krsna may be by word, by sight or by emotional impression.⁵ When the Lord is pleased with a person he may give pleasure to the devotee through speaking. Or he may give mercy by showing his form. Or he may create an extraordinary sensation in the heart of the devotee. By the mercy of devotees such as Narada, many souls have attained bhava.⁶ The devotees of the Lord develop immense powers; and, being merciful, they can spread that power to other souls. Prahlada and the hunter obtained genuine bhava by Narada's mercy.

Concerning the bestowal of devotional energy by the mercy of the devotee something should be mentioned. The power of the prema bhakta is unlimited, and thus the prema bhakta, if he is merciful, can transfer his power to any type of person. The bhava bhakta, being merciful, can instill power in the sadhana bhaktas so that they can assume a position similar to his own; and by the strength of his personality, the bhava bhakta can raise materialistic people who have gained

some qualification due to previous deeds to the level of ruci. Vaidhi and raganuga sadhana bhaktas can instill faith in materialistic people who have attained qualification by previous deeds, by dint of their teaching and example.

Usually bhava is attained by sadhana and bhava due to mercy is very rare. However, even persons of lowest qualification can attain bhava by mercy. The cause is the Lord's inconceivable power and His mastery of all of His rules. No one should think that this distribution of mercy is unfair, for Krsna, being independent, has the right to do this as master. What is right? The Supreme Lord's will is right. Following the rules which stem from that will is normally considered proper. However, for the person with independent will, the rules are insignificant and dependent on Himself. Krsna is above the standards of humanity, which determine material right and wrong.

Rati may be of five types according to the type of devotee,⁷ but these will taken up in the discussion of rasa.

When bhava sprouts in the heart, the life of the devotee becomes extremely pure, so when bhava arises in the vaidha bhakta, his life-style will naturally change. The bond of rules becomes slackened, and conduct becomes to a small degree unpredictable. The change from vaidhi life to bhava is not abrupt, but the activities of the bhava bhakta appear to be independent of the rules, for full, natural rati becomes the regulator of all his activities.⁸ Though the bhava bhakta may be independent in action, that cannot cause any obstacle to his progress. He has no taste for pious activities or sin, and has no interest to perform obligatory works. He has no inclination to imitate others. Because of previous practice, all the activities for preservation of body, mind, society and soul are accomplished without effort. Having contempt even for pious activity, there is no question of his performing sinful activity. While engaged in his life of bhava he may at times perform acts incongruent with vaidha standards, but the vaidha bhaktas should not show any ill feeling toward him because of that. He has reached true success in life,⁹ so to offend him will lead to gradual dissipation of the vaidha bhakta's accumulated devotion. The activities of the bhava bhakta are very similar to those of a sadhana bhakta, but certain new characteristics in the bhava bhakta should be carefully noted.

1 B.R.S.1.1.

2 B.R.S.1.3

3 B.R.S.1.3

4 A young girl who danced with joy all night invoked the mercy of the Lord. Padma Purana.

5 B.R.S.1.3

6 Who could list the innumerable transcendental qualities of Prahlada Maharaja? He had unflinching faith in Vasudeva, Lord Krsna, and unalloyed devotion to Him. His attachment to Lord Krsna was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul. S.B.7.4.36

7 B.R.S.1.3.24

8 Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving his personal audience, they remain peaceful and silent. S.B.11.3.32

An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. S.B.11.2.39

Sometimes, upon seeing the Supreme Personality of Godhead, Prahlada Maharaja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Krsna, he felt oneness and imitated the pastimes of the Lord. Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord. S.B.7.4.40

9 B.R.S.1.3.59

Part two

Qualities of the bhava bhakta

Among the qualities of the bhava bhakta the following nine are prominent:1 tolerance, not wasting time, detachment, pridelessness, optimism, eagerness for Krsna, constant relishing the Name, attachment to the descriptions of Krsna's qualities, and attachment to places of Krsna's pastimes.

Though there is cause for disturbance, the bhava bhakta does not become disturbed.2 If someone becomes his enemy, if a relative suffers or dies, if wealth is lost, if some family problem arises, if there is illness, he may be involved with the immediate affair, but his heart is not disturbed, as it is fixed on the lotus feet of the Lord. Disturbances of the heart refers to anger, lust, greed, fear, aspiration, lamentation and illusion.

The bhava bhakta cultivates all his service with eagerness in such a way that time is not wasted. In doing any activity he remembers a suitable pastime of the Lord, so that in all cases he experiences bhava. In all activities he identifies himself as a servant of the Lord.3

When there is a natural distaste for all objects of the senses it is called detachment.4 With the appearance of bhava this detachment becomes prominent; he develops a distaste for sense pleasure. If his senses are directed to the Lord however he is very pleased. There is a sect of babajis who called themselves viraktas. They dress like babajis and think they are renounced, but it is mistaken to believe that a name will produce virakti. If virakti does not naturally appear

with the attainment of bhava, they should not accept the dress of a babaji. Babaji means to have developed virakti through bhava, by which all aspects of material life become distasteful. Those who find the world and family life unfavorable for cultivation of devotion should restrict their needs, wear simply cloth and eat food obtained by begging which is offered to the Lord.⁵ This lifestyle will gradually become natural. When the transformation of character is examined by guru and judged in accordance with scriptural standards, and found to be qualified, that is real attainment of babaji status. The present custom is extremely dangerous.

What to speak of the development of bhava, many people, without being steady in vaidhi bhakti, whimsically or by temporary renunciation, accept babaji for the purpose of making a living. Temporary renunciation refers to the distaste for the world which arises from quarrel between man and wife, suffering in family life, inability to get married, satiation with prostitutes, or the influence of intoxicants. With this sense of renunciation immature people boldly approach a babaji or gosvami and offer some donation to get a kaupina and cloth. The result is that in a short time the renunciation wears off and the man or woman, being controlled by their senses, fall into illegitimate family life, or secretly satisfy their senses. They do not get spiritual benefit from this at all. The vaisnavas community will derive no benefit until this type of babaji is completely eradicated. In the discussion of varnasrama, the destructive nature of false renunciation was shown. It is a sin relating to the sannyasa asrama. Here the false renunciation is a great offense to devotional life. In the appendix of Sat Kriya Sara Dipika, this has been delineated.

Among those who identify themselves as vaisnava renunciates, those who have attained detachment through bhakti are actually very rare. They should be given full respect. The false renunciates are divided into four classes: monkey renunciates, false renunciates, unsteady renunciates, and imitative renunciates. Those with no sense of renunciation, but who take on the cloth of a renunciate, travel around and commit sinful actions through their uncontrolled senses are called monkey renunciates.⁶ Those who take up the dress of the babajis so that they can eat with the vaisnavas during festivals, get funeral rites performed by the vaisnavas when they pass away, and get donations from householders to enjoy food, ganja, and tobacco, are called false renunciates.⁷ Those who take up babaji dress due to temporary inspiration from suffering, poverty, sickness, failure of marriage, and quarrel are called unsteady renunciates. Their renunciation does not last; they very quickly become false renunciates. Those who, due to addiction to intoxicants, fail in married life and put on an act of devotion while intoxicated, or learn how to act as a devotee with false symptoms, or try to imitate the stage of bhava by material emotions, are called imitative renunciates. All these types of renunciates are low, sinful and unbeneficial for the world.

The renunciation arising from bhakti is the beauty of devotional life. To become renounced and then search out bhakti is unnatural and in most cases disastrous. Renunciation or detachment is the special ornament of the person who has attained bhava. It is not an anga of bhakti but a symptom of bhakti.

To have no pretensions in spite of being elevated in qualification is called

manasunyata or pridelessness. However a person may have no pride simply because he has nothing to be proud of qualification. Such pridelessness cannot be considered as an ornament of devotional life. 8

When the bhava bhakta becomes convinced that he can attain the Lord, it is called asabandha. At that time no doubts arising from material logic remain.

Great yearning to attain ones desired object is called samutkantha, eagerness. The only desired object for the bhava bhakta is Krsna; samutkantha manifests itself strongly at this stage.⁹

The devotee at the stage of bhava always have a taste for singing the name of the Lord. He does not want anything else. ¹⁰ He also shows strong attachment to reciting the qualities of the Lord.¹¹ When taste (ruci) becomes deeper is called attachment (asakti). When it becomes deepest, it is called rati or bhava.

Affection for the places of the Lord is a symptom of the bhava bhakta. These places are of two types: those located in the world and those beyond the world (transcendental). Those places in the world are the places where the Lord performed his pastimes. With eyes of devotion, those places become replicas of the transcendental places, located in the spiritual world. The spiritual world is of two types: the pure spiritual world and the spiritual world within the material world. The pure spiritual world is on the other side of the Viraja. There the Lord is eternally present, in forms suitable for the different rasas in separate places most suitable for the particular rasas, along with pure souls who act as ingredients of respective rasas. When a conditioned soul develops an attraction for the rasa which manifests in a particular place in the spiritual world, the Lord manifests himself in the spiritual portion of the living entity--in his purified heart. Thus the spiritual world and the heart of the devotee are both transcendental abodes of the Lord. Both the places where the Lord enacts his pastimes on the earth and the places where the devotees live are beyond the material realm. Places of the Lord's pastimes like Vrndavana, Navadvipa, places of great devotees such as Naimisaranya, the bank of the Ganga, the place where tulasi grows, the places where the pastimes of the Lord are recited, the places where the forms of the Lord are installed, are all dwelling places of the Lord. ¹² The bhava bhakta loves to reside in all these places.

1 B.R.S.1.3.25-26

2 B.R.S. 1.3.27

3 The devotees of the Lord, praising the Lord with words, remembering Him in his mind, offering respects, with tears in their eyes, not being satisfied without the Lord, offer their whole lives to the Lord. Hari Bhakti Sudhodaya

4 B.R.S.1.3.30

While in the prime of life, the great Maharaja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamasloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. "Although these things were very difficult to give up, Maharaja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was

the greatness of His Majesty. S.B.5.14.43

5 If the sannyasi desires to wear something besides a mere kaupina, he may use another cloth around his waist and hips to cover the kaupina. Otherwise, if there is no emergency, he should not accept anything besides his danda and waterpot. A saintly person should step or place his foot on the ground only after verifying with his eyes that there are no living creatures, such as insects, who might be injured by his foot. He should drink water only after filtering it through a portion of his cloth and he should speak only words that possess the purity of truth. Similarly, he should perform only those activities his mind has carefully ascertained to be pure. S.B.11.18.15-16

Without any material attachment, with senses fully controlled, remaining enthusiastic, and satisfied in realization of the Supreme Lord and his own self, the saintly person should travel about the earth alone. Having equal vision everywhere, he should be steady on the spiritual platform. S.B.11.18.20

By steady knowledge a sage should clearly ascertain the nature of the soul's bondage and liberation. Bondage occurs when the senses are deviated to sense gratification, and complete control of the senses constitutes liberation.

S.B.11.18.22

A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation--both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations. Although most wise, the paramahansa should enjoy life like a child, oblivious to honor and dishonor; although most expert, he should behave like a stunted, incompetent person; although most learned, he should speak like an insane person; and although a scholar learned in Vedic regulations, he should behave in an unrestricted manner. A devotee should never engage in the fruitive rituals mentioned in the karma kanda section of the Vedas, nor should he become atheistic, acting or speaking in opposition to Vedic injunctions. Similarly, he should never speak like a mere logician or skeptic or take any side whatsoever in useless arguments. A saintly person should never let others frighten or disturb him and, similarly, should never frighten or disturb other people. He should tolerate the insults of others and should never himself belittle anyone. He should never create hostility with anyone for the sake of the material body, for he would thus be no better than an animal. If at times one does not obtain proper food one should not be depressed, and when one obtains sumptuous food one should not rejoice. Being fixed in determination, one should understand both situations to be under the control of God. If required, one should endeavor to get sufficient foodstuffs, because it is always necessary and proper to maintain one's health. When the senses, mind and life air are fit, one can contemplate spiritual truth, and by understanding the truth one is liberated. A sage should accept the food, clothing and bedding--be they of excellent or inferior quality--that come of their own accord. S.B.11.18.28-35

6 There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women. C.C.Antya 2.120

Sri Caitanya Mahaprabhu said, "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women."

C.C.Antya 2.124

7 Narottama das Thakura describes the false renunciate (kapata vairagi): Becoming the servant of maya, I develop many material desires and forget to remember You. Aspiring for wealth, I put on the dress of the vaisnava and wander from house to house.

8 B.R.S.1.3.32-33

9 B.R.S.1.3.36

10 B.R.S.1.3.38

11 Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom. S.B.3.15.48

12 How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! Adorned with wonderfully variegated forest garlands, He whose feet are worshipped by Lord Siva and goddess Rama vibrates His flute as He tends the cows in the company of Balarama. S.B.10.44.13

Part 3 - MISSING

Part four Rati

Whether bhava bhakti arises from sadhana bhakti or from the mercy of the Lord or His devotee, in any case, it is nourished only by the association of Krsna's devotees.¹ If that bhava bhakta happens to commit offense against the devotee, the priceless treasure of rati gradually decreases and disappears, or takes on inferior qualities. This is very unfortunate. Therefore it is very essential that the bhava bhakta or the any bhakta is careful to associate with devotees in love and avoid committing offenses against them. By that association anartha nivrtti takes place in sadhana bhakti, and bhava is nourished in bhava bhakti.

Sometimes it seems that the priceless treasure of rati is visible in persons other than devotees of the Lord. Pure rati of the Lord's devotee must be understood properly. Not to speak badly of other persons or groups, for the satisfaction of devotees who have asked this question, reply is here given. Unavoidably, what is said here will be contrary to the practices of some groups. Please excuse us. By great fortune, the jiva attains rati at the stage of pure devotion. It is impossible to teach rati to others through writing books, and thus this book was written for those with faith in pure bhakti. If by chance other groups read this it is not our fault. If by good fortune, they agree with the conclusions, then it is all the better. If they disagree, then they should give the book to someone else, and not be

offended with us.

According to the abheda brahmavadis, brahman is without qualities. For worship, they must take support of some form, as it cannot be worshipped directly. The individual soul is endowed with qualities, so he cannot help but perform worship involving qualities. Because of this, at the first stage the person, being influenced by qualities, should worship an imaginary form. Gradually the mind becomes fixed, and then he can utilize jnana and vairagya to search out the qualityless brahman. Sankaracarya, the main proponent of abheda brahmavada has in his book Aparoksanubhuti advised that if a person practices the nine principles of detachment, discernment, control of mind, control of senses, indifference, tolerance, faith, conclusion and desire for liberation, and deliberates deeply, he will attain knowledge of what to do. To master these nine practices he advises that following the duties of ones varna and asrama, practicing austerity and pleasing Hari are the three activities which will qualify him for the nine practices mentioned above. Pleasing Hari means worshipping devatas endowed with material qualities. Prakrti, Surya, Ganesa, Siva and Visnu are the five types of devatas endowed with material qualities.² As the five devatas are worshipped differently, tantras giving the method of worshipping each were written. Their import is that by worshipping these devatas the mind develops concentration. By practice, this concentration can be done without an object, and it finally yields a realization of non distinction (nirvisesa). When this realization becomes deeper, there is realization that the self is brahman.

The advaita vadis say that brahman is the only substance or reality. Everything else is insubstantial, unreal. The devatas who are the object of worship during sadhana are also unreal. In the final stage of nirvisesa, these devatas do not exist. The devatas are imaginary, mental creations only. The deity forms as well are imaginary. Thus Kali, Surya, Ganesa, Siva and Visnu are all imaginary. Astanga yogis and those who worship the five forms are of the same ideology; they are all brahma vadis and take liberation as the final goal. Though they understand that the devata they worship are false and imaginary, they still worship them. The symptoms of rati or bhava that they display during worship they call rati. During festivals they shiver, sweat, change color, shed tears and dance in ecstasy. Though these are symptoms of rati, it is not the unmotivated rati and faith that has been described previously in this book.³

How many types of rati are there? Five types are seen: pure rati, shadow rati, reflected rati, material rati, and fake rati. Pure rati is called atma rati, bhagavati rati, cid rati, and bhava in the scriptures. That function by which the soul in its pure state is connected with the Lord is called rati. At that stage there is rati towards no other object except the Lord. The quality of rati is its exclusive devotion. Softness, smoothness, joy, taste, attachment are but different states of rati.

The slight appearance of this pure rati is called shadow rati.⁴ Because of its meagerness, it is described as inferior, and it remains like this as long as the situation persists. But it creates happiness and removes sorrow. This chaya rati is

experienced in association of devotees and while engaged in sadhana bhakti. It is not fixed, but fickle. Through association with devotees even common people may experience chaya rati. By good fortune, this shadow of pure rati appears in the heart of the individual, for once this has occurred, the person can experience higher and higher stages. This is not real bhava but a resemblance. By the mercy of the pure devotees, very quickly this chaya rati can become real rati or bhava. but if there is offense against the devotees, this chaya rati disappears.

Due to association with devotees, the rati in the heart of the devotee gets reflected in the heart of the abheda brahmavadis and the worshipers of imaginary devatas. The ecstatic symptoms that the seekers of liberation display during kirtana or festivals after seeing the ecstasy of the devotees is called reflected. The symptoms of rati in these devata worshipers usually occurs in this way: experiencing that the goal of liberation is too difficult to attain by the methods given by their spiritual leaders, they express their difficulties to their imaginary devatas by showing signs of rati. From this they experience the enjoyment of their final goal, a small portion of happiness of liberation. Both shadow rati and reflected rati are but resemblances of rati (ratyabhasa); they are not pure rati. Pure rati will only appear in the person who has accepted the eternal form of the Lord, and practices real devotion. As the worshipers of imaginary devatas do not believe the soul is itself eternal, there is no receptacle or shelter for rati. For them there is ultimately no particular form for the Lord, because their final goal is non difference from God, where there is no object to which rati is directed. Thus their rati may be called a reflection of pure rati,⁵ or may be a form of material rati, or even false rati.

Where the shelter of rati, the individual soul, is considered to be temporary, and the object of rati, the Supreme Lord, is considered to be without particular identity or formless, the rati must also be temporary, a name sake, false, material or reflected. If the worshipers of five deities realize, by chance, or by understanding the import of the teachers' words, or by development of ruci, that the object of worship is an eternal form and that the soul is his eternal servant, there will be a partial manifestation of rati. The rati of worshipers of Visnu, Siva, and Ganesa gradually becomes directed towards real knowledge and finally directs itself to Krsna. By meditation on the sun, the rati directed towards the sun gradually attains shelter of Narayan situated in the sun. The rati of worshipers of prakrti, gradually transcending the meditation on sakti, takes shelter of the Lord endowed with all powers. Krsna says in the Bhagavad Gita that those people who worship the devatas are actually worshipping Krsna but without following the proper rules.⁶ At last they attain Krsna. The import is that as long as there is some conflicting element pertaining to the asraya of rati or the subject of rati, rati does not manifest fully. After rati gradually develops through cultivation over many births, the discordant elements regarding soul and the Lord disappear. At that point it is possible to attain bhakti to Krsna. Of course, association with devotees is the cause of this development.

There are many examples of material rati in the world, particularly in those people addicted to liquor, women, assets and food. When Urvashi leaves, King Yayati gives

up his life. Romeo gives up his life for Juliet. Many examples like this may be found in fiction. These are signs of rati, but what kind of rati? When the spiritual soul becomes conditioned and thinks himself material, his svadharma, rati to the Lord, becomes distorted along with the soul. Giving up the Lord as object of rati, the person takes matter as the object of rati, and then displays symptoms of rati. The forms used by the worshipers of imaginary devatas amongst the impersonalists are also all material. The effect that arises from material rati towards the material object hold good for the rati directed to the imaginary devatas. In hearing about Gulliver's adventures, the reader identifies with him, experiences the happiness and sorrow the Gulliver feels, and show symptoms of rati. It is not surprising then that the worshipers, on hearing the pastimes of their devata, also exhibit symptoms of rati. One old woman listening to the Ramayana became overwhelmed with grief on hearing of Rama's departure for the forest. When others asked her the reason she replied that her goat had wandered into the forest and never returned. On hearing the story of Rama she remembered her goat and began to weep. Therefore understand that none of the people that cry in the name of worshipping the Lord have pure rati, and among them, many are acting out of material rati. This material rati may in special cases be a reflection of pure rati in which the brahmavadis and the worshipers of imaginary devatas then manifest all symptoms of rati.

The above four types of rati may also be deceitful. The unfaithful wife may show signs of material rati to avoid making her husband suspicious. With a desire to enjoy the offerings of the deity, especially goat meat, many low worshipers will display signs of rati. This is an example of deceitful rati, or cheating. With the desire for favors from guru, fame among the devotees, faith from the common people, or to receive respect at large gatherings, many people pretend to have rati for the Lord, and exhibit dancing, sweating, tears, choking of voice, shivering and occasionally the symptoms of bhava. But in their heart there is no sattvika vikara (transformations due to purified existence).⁷

Those who do not give proper respect to real rati for the Lord, due to the fact that there are many other types of rati in the world, are in a lamentable state. It is possible however that without performing any sadhana, a person may suddenly develop rati for the Lord. In this case, it should be understood that in many previous lives he performed sadhana but due to some obstacle rati did not appear. When the obstacle is removed, the covering on rati is removed and it then suddenly appears. At that time the devotee develops appreciation for the Lord and detachment for all else.⁸

1 By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses. S.B.3.7.19

2 Hari Bhakti Sudhodaya

3 B.R.S.1.3.41-43

4 B.R.S.1.3.49-56

5 B.R.S.1.3.46-48

6 Those who are devotees of other gods and who worship them with faith actually

worship only Me, O son of Kunti, but they do so in a wrong way. B.G.9.23
7 Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end. S.B.2.3.24
8 B.R.S.1.3.57

Chapter Six

Part One Prema bhakti

When bhava or rati attains depth or thickness it is called prema.¹ When prema appears, the heart becomes tender or soft, and moreover there arises exclusive possessiveness of the Lord. When rati develops qualification for enjoying pastimes with the Lord, it can be called prema. At the stage of rati there is also possessiveness, but this possessiveness does not have the mood of exclusiveness.² Pure rati also has the Lord as the subject, but it is not reached the stage where only the Lord and nothing else is the subject. When such a condition arises, that rati takes on a form suitable for enjoying Krsna's pastimes. Rati which is suitable for rasa is prema. The rati previously mentioned is the seedling of prema, but it is not suitable for rasa because it does not have exclusive possessiveness of Krsna.³ Rati when it matures as prema becomes a fixed mood (sthaiya bhava). Without sthaiya bhava, rasa is not possible. If rasa is called prema, it is only the beginning stage of prema.

Prema has two types. When bhava, by constant internal service using various angas of bhakti ascends to the highest level, is called prema generated from bhava.⁴ The internal elements of bhava were previously shown. When prema arises simply from associating with the Lord's form, it is called prema due to mercy. Prema derived from bhava has two types: prema from vaidha bhava⁵ and prema from raganuga bhava.⁶ Prema due to mercy has two sources: from the association of the Lord, and from association with a devotee fixed in prema, which brings the person to bhava, after which he achieves the association of Krsna or serves the different angas of bhakti to achieve prema. The prema that results from mercy has two types: prema endowed with the awareness of the majesty of God (mahatmya jnana yukta prema), and unalloyed prema (kevala prema).

Prema which arises by following the path of rules and regulations is endowed with awareness of the majesty of God (mahima jnana yukta prema).⁷ Some people called it sneha bhakti.⁸ By this prema, the soul attains sarsti, sarupya, samipya and salokya, types of liberation. But even being liberated, the soul serves the Lord in those particular states. The prema arising from sadhana of raganuga usually brings about exclusiveness to the Lord (kevala prema),⁹ but if during practice of raganuga, there is still some attachment to the vaidha (rules) it does not become

kevala prema. However, if during practice of raganuga a tinge of vaidha remains due to habit rather than attachment, then that develops into kevala prema. When the soul attains prema, he has fulfilled his full potential, and has full satisfaction.¹⁰ All contamination of evil is finished. There is no higher attainment than prema for the soul. Compared to prema, liberation is small and temporary. Amongst all the various by-products of prema, liberation is one of them. Though prema arises after being in contact with matter for so long, there is no longer any consciousness of matter. The life of the prema bhakta is devoid of material contamination and fully Krsna conscious. Rules, like glowworms when the sun arises, become hidden with the daybreak of prema. For the prema bhakta, even the material world appears as Vaikuntha, the spiritual world.

1 B.R.S.1.4.1

2 An exclusive attachment to Visnu,, a mixture of possessiveness and love, is called bhakti by Bhisma, Prahlada, uddhava and Narada. Pancaratra

3 B.R.S. 1.4.3-4

4 B.R.S.1.4.5

5 By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion. S.B.11.2.40

6 Padma Purana

7 B.R.S.1.4.15

8 Pancaratra

9 B.R.S.1.4.14

10 B.R.S.1.4.17

Part Two Stages in the Development of Prema

It is necessary to know the stages of development from practice to the final achievement of human life. The gradual development has nine stages: faith, association, devotional action, purification, steadiness, taste, attachment, bhava and prema.¹

A life without morality is animal life. Life which increases sense happiness by progress in material science and mechanics through intellectual power is demonic. All is temporary and insignificant. Though the moral people follow rules for controlling body and mind, because it is devoid of thoughts of future life and devotion to God, their life is worthless and unfulfilling for the soul. In moral life with theism, though there are thoughts of after life and worship of God, those activities are impure, minor and unsatisfying. The soul cannot remain bound to that stage of existence. The life of the impersonalist is very repulsive and misdirected. Devotional life is the only life.²

The Supreme Lord is everything, the creator of all, and controller of all. It is beneficial to have an attachment to Him. Whatever else is beneficial is dependent on this attachment. Independent efforts or knowledge are very small and limited. They do not make the Lord satisfied. Selfless devotion to the Lord is necessary. The soul is the eternal servant of the Lord. Association with matter is the degradation of the soul. This association has arisen because of incompetence. The cause of this misfortune is disrespect for the Lord. The soul himself is the maker of this bondage. The Lord is the soul's creator. The world is not false; though true it is not eternal. The world serves as a prison for punishing the incompetent souls. But the Lord is kind. To deliver the soul from the suffering he experiences, the Lord repeated tries to take him out of his miserable condition. He is anxious to see the soul make personal efforts to qualify himself, so that He can bestow to Him the sweet nectar of His eternal pastimes. If the Lord desired, He could deliver everyone, but, as His inconceivable pastime, He desires and wills that the soul strives for devotion. The father can give the undeserving son all his wealth, but he derives more pleasure from making the son qualified and then giving him the wealth. This is the result of the Lord's affection. To be the servant of the Lord is most beneficial for the soul. It is the best.

This conviction is called *sraddha* or faith. When there appears firm faith in the Lord and devotion, and faith in the individual's weakness, such statements as mentioned above flow from the mouth of the faithful person. In analyzing faith, it will be apparent that all other types of faith discussed before are included within resolute faith in the Lord. Caitanya Mahaprabhu has called this faith the seed of the creeper of *bhakti*. Examining the lives of devotees, it will be found that some have developed faith by studying the scriptures impartially. Many have developed faith by association with devotees and hearing their teachings. Others have developed faith in *bhakti* after performing duties according to *varnasrama* and developing a repulsion to taking material results. Others have developed faith through disgust for speculative knowledge. Others have developed faith suddenly. There is no specific rule for the development of faith. Faith, the seed of the creeper of *bhakti*, is above the rules. Therefore it was said that faith develops in the fortunate soul. The end of action according to *varnasrama* duties (*karma*) and the appearance of faith are simultaneous.³

When faith has arisen, the person becomes anxious. By habit he is controlled by evil. Thinking of how to dissipate the evil, he takes shelter of the feet of the devotees. He begins to search out devotees with great longing, and by Kṛṣṇa's mercy he attains their association. This is the first sign of development of *prema*.

4

In that association he begins to carry out devotional activities such as hearing and singing the glories of the Lord, and remembering the form, qualities and pastimes of the Lord. With practice of *bhakti* according the five divisions mentioned previously, the root of the problem, sense pleasure and desire, becomes submissive to *bhakti*. Though the sins still remain in the body, desire is given up. This is the second stage in attaining *prema*.⁵ By cultivating devotion, gradually attachment to material pleasure, sinful conduct, violence, greed and other material

habits decrease; he becomes free of material desire. This the third stage, clearing the sins (anartha nivṛtti).

In this state all other attachments cease. Faith becomes faith in the Lord. As long as the sins remain, faith cannot be steady. To the extent that sins are extinguished, faith turns into steadiness (nistha). This is the fourth stage in attaining prema.

Attaining steadiness, he performs his devotional activities and takes association with more care. By this, the sins are further reduced and steadiness turns to joy. This is called taste or ruci.⁶ This is the fifth step. With taste for Kṛṣṇa established, everything else becomes tasteless.

When ruci becomes more intense, along with greater destruction of sin, asakti appears. Asakti is still within sadhana bhakti. Sadhana has become perfect. The person feels successful. This is the sixth stage.

When asakti becomes full it is called bhava, rati or the seedling of prema. The heart becomes soft. This is the seventh stage. ⁷

When bhava attains exclusive possessiveness of Kṛṣṇa it is called prema. It is a state of permanent emotion suitable for rasa.⁸

The devotees performing sadhana bhakti should always be attentive to the condition of their devotion, perceiving the state yesterday and the improvement made today. If he perceives that after some days no progress has been made according to the stages given above, he must understand that some offense must have been committed. Having diagnosed that offense, he should give up that offense and correct the harm done by association of devotees. Continuously cultivating bhakti and praying to Kṛṣṇa, he should be careful that the offense does not occur again. Those who do not care to examine their progress will advance very slowly due to the unseen obstacles they have created. Devotees, take special precaution in this matter!

1 B.R.S.1.4.15-16

2 And when the hōgi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal. A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi. And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me--he is the most intimately united with Me in yoga and is the highest of all. That is My opinion. B.G.6.45-47

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him. Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes. O son of Prthā, those who

take shelter in Me, though they be of lower birth--women, vaisyas and sudras--can attain the supreme destination. How much more this is so of the righteous brahmanas, the devotees and the saintly kings. Therefore, having come to this temporary, miserable world, engage in loving service unto Me. B.G. 29-33

A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Siva. A person who is directly surrendered to Lord Krsna, or Visnu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Siva and other demigods attain these planets after the destruction of this material world. S.B.4.24.29

My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sankhya philosophy, pious work, Vedic study, austerity or renunciation. S.B.11.14.20

3 As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principles of the Vedic injunctions. S.B.11.20.9

4 In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed.

Then real devotion and devotional service begin. S.B.3.25.25

5 O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva. Sri Krsna, the Personality of Godhead, who is the Paramatma in everyone's heart and the benefactor of the truthful devotee, cleanses, desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. S.B.1.2.16-17

6 ..Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me. O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krsna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step. S.B.1.5.25-26

7 Thus during two seasons--the rainy season and autumn--I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished. S.B.1.5.28

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. S.B. 1.2.19

8 raso vai sah rasam hy evayam labdhanandi bhavati

The Lord is rasa. Attaining the rasa, the jiva becomes blissful.

Taittiriya Upanisad

Part Three

Chanting the name in aspiring for Prema

Prema is the goal of the soul. By nourishing bhava, prema manifests. The soul, fixed in favorable attitude towards Krsna, elevates himself gradually and finally approaches the temple of prema. Prema has two stages: aspiring for prema and attainment of prema. Having attained prema there is no further attainment. There is only Krsna rasa, and nothing else at that stage. In the aspiring stage there are two types of devotees: those who derive bliss from following the proper conduct and those who derive bliss from preaching. Some derive bliss from both activities.¹ Proper conduct refers to listening about the Lord; preaching prefers to glorifying the Lord's name.

In the aspiring stage, the prema bhakta is dedicated solely to Krsna. His general symptom is complete surrender (saranagati).² In the Bhagavatam and the Gita there is profuse glorification of the surrendered soul. Without such exclusive surrender, what to speak of prema, even bhava does not appear. This surrender accepts only those things favorable to prema bhakti. The devotee avoids those things unfavorable for prema. The devotee thinks of Krsna as his only protector. He does not seek protection by any other means, or through any other person. He has faith nowhere else. Krsna is his sole maintainer. Of that he has no doubt. He also sincerely feels himself to be very fallen. He is convinced that he can do nothing; no one can do anything except if Krsna desires.³

The fully surrendered devotee exclusively takes shelter of the Lord's name, though there are many other angas of bhakti. He derives satisfaction from hearing and remembering the name. No type of worship is so pure and directly spiritual as the name. In the Hari Bhakti Vilasa, among all the devotional activities, there is most glorification of the chanting and remembering the Lord's name. It is stated in scriptures that there is no difference between Krsna and His name, for the name is spiritual by nature. The full spiritual form of Krsna endowed with all rasa appears in the name.⁴

Whoever wants to receive realization of Krsna's form and the name's form, must strive to understand their spiritual nature. As long as he does not understand their spiritual nature, he cannot become expert in worship of the Lord. Then how can he attain the goal of his sadhana? Realization of spiritual nature (svarupa) of Krsna and his energies is the only cause of advancement in worship.⁵ Let us consider at little.

It has already been explained, and supported with scriptural evidence, that the soul is a spiritual particle, the abode of Krsna is spiritual, and Krsna is the spiritual sun, Krsna bhakti is the spiritual nature of the soul, and Krsna's name is spiritual rasa incarnate. Here will be discussed the spiritual realities in relation to the aspirants of prema. By performance of devotional activities, spiritual bliss will appear in the heart. Brahma jnana, a realization of pure spirit, has no attraction because there is absence of pleasure derived from spiritual entities and spiritual activities. ⁶

The Vedas, the incarnation of the Lord for delivering the fallen people of Kali yuga, are considered to be proof (pramana). In the Vedas nine topics are presented as fact (prameya). This subject has been elaborated on in the Bhagavatam. It is stated conclusively in the Vedas that the soul is a spiritual particle, like a particle of sunlight in relation to the sun, the Supreme Lord.⁷ Krsna and the soul are both spiritual but Krsna is the independent being, like the sun, and the soul is his dependent, like the particle of light. Krsna is the Supreme Lord. The soul is his eternal servant. Krsna lives in the spiritual world, Goloka, which is purely spiritual. This spiritual world is called Vaikuntha.⁸ In the Vajasaneya Upanisad, the pure spiritual quality of Krsna's form is shown.⁹ That the Supreme Lord or Supreme Brahman Krsna is endowed with energies or powers (sakti) is described in the Svetasvatara Upanisad.¹⁰ Bhakti as spiritual taste has been described in the Mundaka Upanisad. There it states that those who understand Krsna as the life of all entities give up dry speculation and pursuit of knowledge and enjoy the pastimes of God (atmakrida).¹¹

Knowing the Lord by pure knowledge, the wise man cultivates pure bhakti (prajnam). Whoever acts in this manner is called brahmana. Whoever does not know this and dies is worthy of lamentation. Whoever knows this is a brahmana, or in other words, a Krsna bhakta or vaisnava.¹² The real nature of bhakti has been described in this way.

Oh Maitreya, the atma is to be seen, heard, meditated on, concentrated on. When the atma is seen, heard, meditated on and realized, all else is known. This atma or Krsna, is dearer than sons and wealth because this Lord is dwelling within all beings. However attached we are to material objects, whatever they may be, we do not hold affection for them in themselves. All objects are dear only because of attachment to the spirit, the Lord, within them.¹³

Brhad Aranyaka 4.5.6,8

The eternal relationship of the soul with atma, Krsna, is called prema, love. Prema is a pure spiritual reality.

What is the relation between the phenomenal world and spiritual reality? If there is proper knowledge, then true devotional wisdom prevails. But often, by trying to search out the true nature of spirit, man goes astray. By a particular process of logic one may conclude that the spiritual realm must be exactly opposite of the material world. By further use of logic, rejecting spiritual form, one may imagine that the supreme is some ambiguous, imperfect semi-spiritual substance. This brahman, without form, without change, without motion, without qualities, without love, is an indescribable substance, like a flower in the sky. Unable to know the name, form, activities and qualities of this spiritual thing, a person becomes inactive. In this way, dry speculative knowledge has created a great obstacle for the souls. This is known from the discussion between Vyasa and Narada in the Bhagavatam.¹⁴

Limited by a realization of the supreme as a shining spiritual substance which is

but a dim shadow of pure spiritual reality, it is certain that a person cannot know the enjoyable spiritual pastimes of the Supreme Spirit. Brother, please advance further! Pierce the spiritual effulgence and enter the spiritual world! There you can see the Supreme Brahman and his spiritual activities. Taste the sweetness of the indivisible Lord. Do not treat spirit like a dry piece of wood. Mundaka Upanisad says that people knowledgeable of spirit know that the pure Supreme Brahman, untouched by the mode of passion, resides in a pure spiritual (golden) abode.¹⁵ By transcendental light, surpassing the material light, the Lord's name, form, qualities and activities are revealed. The sun, moon, stars, lightening and fire of this world are not suitable for that world. A spiritual light reveals that spiritual world. Though we think of the sun and moon as illuminators, they are only dull reflections of the spiritual light. This is extensively explained the description of Brahmapura in the Chandogya Upanisad. The spiritual world illumined by spiritual light is the model for the material world. It is not an inferior model, it is a pure ideal. Everything there excels in giving happiness. The inferior reflection of the spiritual world is the material world. The spiritual light is reflected grossly as the material illuminators like the sun and subtly as the light of material knowledge of the mind, intelligence and false ego. The material sun is perceived by the gross senses as light. And the material knowledge is appreciated by the astanga yoga process, revealed through the subtle mind, intellectual and false ego purified through astanga yoga. All these are the instinctive acts of vision by the soul in bondage.

By Narada's instruction, Vyasa adopted spiritual vision through his soul and was able to see perfectly the name, form, qualities and pastimes of the Supreme Lord.¹⁶ He could understand as well the shadow of the superior energy, maya. He could understand how maya throws the soul into illusion, and thereby corrupts the intrinsic spiritual nature of the soul. He understood that the soul could achieve his own pure identity by direct spiritual vision developed through bhakti. Then he wrote the Srimad Bhagavatam to reveal the spiritual activities of the Lord. The corruption of the soul is twofold: mistaken identity of the soul and mistaken identity of Krsna. By these mistakes, the soul becomes adverse to Krsna and enters the path of action and reaction in the endless cycle of illusion. This produces a world of happiness and distress. When all the material attempts of logic born from material knowledge, through practice of astanga yoga (karma marga) and sankhya yoga (jnana marga) cease and the soul takes shelter of pure bhakti yoga, all truths become illumined by the light of pure knowledge revealed through the spiritual vision of the soul. The soul then regards all material happiness as useless, and Krsna prema appears. Krsna, the spiritual sun, bestows his mercy. Except for this mercy, there is no way to destroy the misconceptions and attain elevation of the soul.¹⁷

Faith is the root cause of spiritual vision on the path of pure bhakti. At the proper auspicious time, Vyasa began to doubt the efficacy of karma kanda and dry speculative knowledge. Vyasa then asked his guru, "I have understood all the knowledge given by you, but why is my soul still unsatisfied? Son of Brahma, please tell me what is the cause of this condition? In great anxiety I am asking you this question."¹⁸

Narada replied, "Oh Vyasa, with the same clarity that you have explained the four goals of artha, dharma, kama and moksa in the Puranas, Vedanta Sutra, and Mahabharata, you have not attempted to explain the spotless spiritual pastimes of the Supreme Lord. Because of this you are not feeling satisfaction. You have made a great mistake in overemphasizing varnasrama dharma as the duty of the conditioned soul. If a person gives up his material dharma and worships the Lord in devotion, and then falls from that position, what is the loss? If a person stays steady in his dharma but does not worship the Lord, what does he really gain?"¹⁹ From this instruction it may be understood that there is no other method than worshipping the Supreme Lord in devotion. By worshipping the Lord who is the shelter of the name, the soul achieves everything. ²⁰

Vyasadeva attained spiritual perception through bhakti yoga. This samadhi is called "natural" because for the spirit soul devotion to Krsna is very easy and natural. Because it is the eternal nature of the soul, it is called the soul's natural dharma. The process is as follows.

The individual finally realizes that he can never attain service to Krsna, his real nature, by following the path of karma, either through the eighteen types of sacrifice or through the subtle sacrifice of astanga yoga. And he realizes that he cannot attain it through either the feeble knowledge which aims at a vague spiritual substance or material knowledge gained by efforts of the mind.²¹ Seeing no alternative, he cries for the mercy of the devotees, "Oh Krsna, deliverer of the fallen souls! I am your eternal servant, I have fallen in the material ocean, and am suffering. Oh Lord, be merciful and give me the shelter of the dust of your lotus feet." At that moment the merciful Lord places him at his feet and comforts him.

Constantly hearing, chanting and remembering the Lord's name, with tears in his eyes, he attains the stage of bhava. Krsna, sitting in the heart, removes all obstacles and material desires, purifies the heart, and then mercifully offers the devotee his own prema. At this point if the person has no mood of surrender (saranagati), he may proudly make his own attempts to attain the goal and in the process dry up his heart. In this way he is deprived of prema. The devotee should be careful to bring Krsna into his heart with humility and full surrender. At that time, attempts at material logic become wiped out completely, the spiritual eye opens, and he sees the Lord as He is. If he avoids bad association and takes good association by further devotional activities his mind becomes fixed, and following the progression from steadiness (nistha) he attains bhava. The person of crooked heart will go the opposite way.²²

The person in the stage of attaining prema with a sincere heart constantly chants Krsna's name in the association of devotees. He does not have any taste for any other anga of bhakti. Because the name quickly produces an intense concentration of the mind, all the results of yama, niyama, pranayama, dhyana, dharana and pratyahara are achieved. Without performing the stages of astanga yoga, by the mercy of the name, the mind achieves complete stillness, which is the goal of yoga. As the mind becomes purified, the splendors of the spiritual world gradually begin to appear. He experiences such happiness that all other

happiness achieved by any other process becomes just a drop in comparison with the ocean of prema. He desires no other wealth than the mercy of Krsna. 23

The name of Krsna is a spiritual substance. There is no knowledge, austerity, meditation, fruit, renunciation, sense control, pious act, or goal as great as that of the name. The name is the supreme liberation. The name is the supreme destination. The name is supreme peace. The name is the supreme situation. The name is supreme devotion. The name is supreme intelligence. The name is supreme love. The name is the supreme remembrance. This the devotee believes with conviction. The name is the soul's reason for existence. The name is the Lord of the soul. The name is the most worshipable object. The name is the supreme guru.24

In the Vedic scriptures the spiritual nature of the name and its supreme position is described.

Oh Lord, we worship you, knowing your name is supreme. In worshipping the name, there is no rules. The name is superior to all ritualistic activities. It is a spiritual substance. It is self-illuminating. From the name of the Lord arose all the Vedas. We can perform expert worship of the name, which is none other than the supreme brahman. The name is easier to understand than the soul. The name is the excellence of knowledge. It is practice (sadhana) and the goal of practice (sadhya). You and your lotus feet are worshipable. We bow down to your lotus feet. For attaining the highest benefit the devotees take up the name, discuss it and glorify it loudly. They know your name is completely spiritual. On hearing your name being glorified, the devotees take up the singing your name, and become purified. The name is eternal. The name is the mother of the Vedas, a concentration of eternity, bliss and knowledge. Oh Visnu, as we are able to glorify you by the mercy of the name, we will worship only the name. 25

Caitanya Mahaprabhu has glorified the name in his Sistastaka. The progressive steps in chanting the name are given in those verses. When the devotee gives up offenses and chants the name, he has the symptoms described in the third verse. Chanting the name with unmotivated devotion is described in the next verse. Confession to the Lord is presented in the next verse. The last two verses indicate how the devotee as a resident of Vraja must worship as a follower of Radha in the mood of meeting and separation. There is so much glorification of the name in the scriptures that if they were all to be included in this book, it would expand to the size of Hari Bhakti Vilasa. Therefore without saying more about the glories of the name, the procedure for intensive chanting the name will be described.

However the persons on the stage of aspiring for prema should remember a few things before engaging in intensive chanting. He should be convinced that Krsna's form, his name, his service, and his associates are all eternally pure and spiritual. Krsna, his abode, his associates for pastimes are all free of material energy and spiritual. There is nothing material in performing service to Krsna. Krsna's throne, house, garden, forest, the Yamuna, and all other objects are spiritual, non-material. They should know that this faith is not the blind faith of

the material world, but the supreme, eternal truth. The true identity of all these things do not actually appear in this world, but rather reside in the heart of the pure devotee.

In this world, the result of sadhana of the name is realization of the real nature of the spiritual world (svarupa siddhi). Whoever realizes this quickly gives up the body and attains the spiritual world (vastu siddhi) by the grace of Krsna. In this world, only a shadow of that stage of existence can be experienced. The preliminary stage is liberation,²⁶ and the final stage is prema.

1 Some behave very well but do not preach the cult of Krsna consciousness, whereas others preach but do not behave properly. You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world. C.C.Antya 4.102-103

2 Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear. B.G.18.66

Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of me wholeheartedly, and by My grace be free from fear in all circumstances.

S.B.11.12.15

3 anukulasya sankalpah pratikulya vivarjanam
raksisyatiti visvaso goptrtve varanam tatha
atma niksepa karpanye sad vidah saranagatih.

Padma Purana

4 nama cintamani krsna caitanya rasavigraha
purnah suddho nitya mukto'bhinnatvan nama naminoh

Padma Purana

5 Liberation is easily attainable by knowledge and enjoyment is easily available by performance of pious activities like sacrifice. However bhakti is very difficult to achieve by thousands of such practices. Padma Purana

6 My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, wherein one thinks himself merged in the impersonal Brahmana as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time. S.B.4.9.10

7 yathagneh ksudra visphlinga vyuccaranti evam evasmat atmanah sarvani
bhutani vyuccaranti. tasya va etasya purusasya dve eva sthane bhavatah, idam ca
paraloka sthanam ca sandhyam tritiam svapna sthanam.

As small sparks emanate from a fire, so all the souls emanate from the Supreme Soul. The souls have two places, this world and the spiritual world, and a third place the border between them.

Brhad Aranyaka Upanisad 2.1.20

8 divye pure hy esa samvyomny atma pratisthatah

The Lord is situated in a spiritual city in the sky.

Mundaka Upanisad 2.7

9 Such a person must factually know the greatest of all, who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial. Isopanisad 8

nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman
He is the eternal among all eternal; he is the chief consciousness among all consciousnesses. He is the chief among many, who fulfills the desires of the living entities.
Katha Upanisad

10 parasya saktir vividhaiva srutyate svabhaviki jnana bala kriya ca

There are various natural energies of the Supreme Lord such as jnana, bala and kriya.

Svetasvatara Upanisad 6.8

11 prano hy esa yah sarva bhutair vibhati vijanan vidvan bhavate nativadi
atma krida atma ratih kriyavan esu brahma vidam varisthah

The Lord is the life of all living beings. The wise man who knows this Lord does not speak of other things. he is absorbed in the pastimes of the Lord. He is the best among the knowers of Brahman.

Mundaka Upanisad 3.1.4

12 tam eva dhiro vijnaya prajnam kurvita brahmanah etad aksaram gargy
avidiva'smal lokat praiti sa krpano' tha ya etad aksaram garga viditva'smal lokat
praiti sa brahmanah

The wise man, having this prajnam is a brahmanah. Not knowing the indestructible Lord, if a person passes from this world, he is a miser. If he passes from the world knowing this, he is a brahmana.

Brhad Aranyaka 3.8.4

13 atma va are drastavyah srotavya mantavyo nididhyasitavyo maitreyyatmani
khandare drste srute mate vijnate idam sarvam viditam.
tad etat preyah putrat sreya vittat preyo' dyasmat sarvasmat antarataram yad ayam
atma
na va are sarvasya kamaya sarvam priyam bhavati. atamanas tu kamaya sarvam
priyah bhavati

Brhad Aranyaka 4.5.6,8

14 Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible. What, then is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?
S.B.1.5.12

15 hiranmaye pare kose virajam brahma niskalam
taccubhram jyotisam jyotis tadvad atma vido viduh

na tatra suryo bhati na candra tarakam na vidyuto bhanti kuto'yam agnih
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati
That place is situated in a golden covering. It is the most effulgent of all shining
things. Those who know the Lord know this. In that place there is no sun, no
moon, no stars, no lightening and no fire. Everything shines because of the light
of brahman.

Mundaka 3.9.10-11

16 Thus he fixed his mind, perfectly engaging it by linking it in devotional
service, without any tinge of materialism, and thus he saw the Absolute Personality
of Godhead along with His external energy, which was under full control. Due to
this external energy, the living entity, although transcendental to the three modes
of material nature, thinks of himself as a material product and thus undergoes the
reactions of material miseries. The material miseries of the living entity, which are
superfluous to him, can be directly mitigated by the linking process of devotional
service. But the mass of people do not know this, and therefore the learned
Vyasadeva compiled this Vedic literature, which is in relation to the Supreme
Truth. S.B.1.7.4-6

17 nayam atma pravacanena labhyo na bahuna srutena

yam evaisa vrnute tena labhyas tasyaiva atma vivrnute tanum svam

The Lord cannot be understood by speaking, nor by hearing. One can attain Him
when the Lord himself chooses. He chooses him as his own person.

Mundaka 3.2.3

18 All you have said about me is perfectly correct. Despite all this, I am not
pacified. I therefore question you about the root cause of my dissatisfaction, for
you are a man of unlimited knowledge due to your being the offspring of one who
is self-born. S.B.1.5.5

19 One who has forsaken his material occupations to engage in the devotional
service of the Lord may sometimes fall down while in an immature stage, yet there
is no danger of his beginning unsuccessful. On the other hand, a nondevotee, though
fully engaged in occupational duties, does not gain anything. S.B.1.5.17

20 O King, constant chanting of the holy name of the Lord after the ways of the
great authorities is the doubtless and fearless way of success for all, including
those who are free from all material desires, those who are desirous of all material
enjoyment, and also those who are self-satisfied by dint of transcendental
knowledge. S.B.2.1.11

Devotional service, beginning with the chanting of the holy name of the Lord, is
the ultimate religious principle for the living entity in human society. S.B.6.3.24

21 tad vijñānārtham sa gurum evabhigacchet samit panih srotriyam brahma
nistham

Carrying fuel wood in one's hands, one must approach a guru fixed in the Lord,
conversant with the scriptures and well behaved, in order to gain knowledge of
God.

Mundaka Upanisad 1.2.12

22 ..The Lord can be easily pleased by spotless devotees who resort exclusively to
Him for protection, though the unrighteous man finds it difficult to propitiate
Him. S.B. 3.19.36

Those of crooked heart cannot continue the course of bhakti, whereas those who
have imperfect worship but are sincere cannot have success. Bhakti Sandarbha

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23 Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet down to the lowest planet. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them. S.B. 1.5.18

24 Agni Purana

25 om asya jananto nama cid viviktena mahas te visno sumatim bhajamahe om tat sat

om padam devasya namasa vyastah sravasyavasrava apannamrttam namani cid dadhire yajniyani bhadrayas te ranayas tam samdrstau
om tam ustotarah purvam yathav ida rtasya gartam manusa pipartan asya jananto nama cid viviktena mahas te visno sumatim bhajamahe sruti

26 Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies. S.B.2.10.6

Part Four System for cultivating the name

Understanding the real nature of the complete spiritual realm is called svarupa siddhi, or realization of relationship, sambandha jnana. If the relationship is realized, the process of cultivating prema and goal, prema itself, can be obtained. Krsna's spiritual abode, name, qualities, and pastimes are all particular aspects of realization within prema. In the Prasna Upanisad the process of cultivating the name is described.¹ Krsna appears in this world through his name. Though the name is made of a series of syllables, by the power of the name, the syllables become Krsna himself.² The name and the person designated by the name being non-different, Krsna descends from Goloka Vrndavana in the form of the name. Thus the name of Krsna is the first knowledge that a person can have of Krsna. If a person is determined to attain Krsna, he should then take shelter of the name. Gopala Guru Goswami, the dear disciple of Svarupa Damodara Goswami, has written concerning the name in Hari Namartha Nirnaya.

In the Agni Purana it says:

Whoever chants the words "Hare Krsna Hare Krsna Krsna Krsna Hare Hare" even negligently will achieve the goal without doubt.

In the Brahmanda Purana it says:

Whoever chants "Hare Rama Hare Rama Rama Hare Hare" is free from all sin.

Caitanya Mahaprabhu has combined these together. Issuing from his lips the words "hare krsna" drown the world in prema. By the Lord's order, may those words be ever victorious.

Caitanya Mahaprabhu in the Caitanya Caritamṛta and Caitanya Bhagavat has taught his followers to chant these sixteen words "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare." Gopal Guru Goswami has also explained the meaning of these sixteen words.

By chanting the name Hari all the sins are destroyed (harati). Just as fire burns even if touched by accident, if by accident a person chants the name "Hari" all sin is burned up. This name reveals the real form of the Lord with all his bliss and knowledge, and destroys ignorance and its effects. This is the meaning of the word "Hari". Or the word "Hari" can mean he who takes away (harati) the three miseries of material existence from all living entities. Or it can mean he who attracts (harati) the minds of all living entities through hearing and speaking about his transcendental qualities. Or it can mean he who attracts the minds of all the avatars and people by his sweetness and beauty which is greater than that of a million cupids. The word "Hari" becomes "Hare" in the vocative case, the form of address. Or according to Brahma Samhita, the person who attracts the mind of the Lord by ideal love, Rādhā, is called "Hara". In the vocative case this also becomes "hare". According to the āgamas the root 'kṛs' and the suffix 'na' form the word "kṛṣṇa", which means the person who attracts, who is personification of bliss. He is the Supreme Brahman, the Supreme Lord. "Kṛṣṇa" has the same form "Kṛṣṇa" in the vocative case. In the āgamas it is also stated that by the utterance of the syllable "ra" all sins are driven away and in order to prevent them from returning the syllable "ma" is added, as if closing the door. Also the purāṇas it is stated that the person who enjoys with Rādhā eternally is called Rama. This refers to Kṛṣṇa. The meanings of these names will be discussed again later.

The devotee at the stage of aspiring for prema performs chanting and remembering, while counting. He cultivates the spiritual form in the name through the meaning of the words while chanting. By constant chanting, very quickly all sins will disappear and the heart will become spotless. By constant chanting in namabhāṣa the transcendental name will appear naturally in the purified heart.³

There are two types of chanters, those practicing (sādhaka) and those who have attained perfection (siddha). The practitioners are again of two types, the preliminary and continuous. The preliminary practitioner starts to increase his chanting, until he constantly chants without break. When that is attained, it is called continuous. The preliminary devotee does not have a taste for chanting because of the bitter contamination of ignorance, but by constantly chanting rounds on tulsi beads, the devotee attains the continuous stage, where respect for the name grows. At that stage, the person does not want to give up chanting the name. By constantly chanting with respect, a taste for the name is born. At that time, sin, the seed of sin or desire, and the root, ignorance, are destroyed.

During the preliminary stage the devotee must eagerly strive to chant without offenses. It is absolutely necessary. This will happen only by avoiding bad association and taking instructions from the devotees.⁴ When the preliminary stage

is past, with constant chanting, taste for the name and compassion for the living entities increases. There is no need of assistance from karma, jnana or yoga. If their effects are still strong, they help the practitioner in maintaining his bodily existence. By chanting the name with concentrated mind in association of devotees, in a short time the heart becomes pure and ignorance is destroyed. As much as ignorance is destroyed, yukta vairagya and sambandha jnana make their appearance, and make the heart even more pure. This has been verified again and again by the learned devotees.

By chanting the name while understanding its meaning and praying to Krsna with tears in the eyes, gradually, by Krsna's mercy, the chanting will advance. If this method is not followed, it will take many lifetimes to reach perfection, as with karma and jnana.

Those who chant are of two types: bhara vahi (load bearer) and sara grahi (essence drinker). Those who are attached to the material world, to bhukti and mukti, become taxed with the heavy burden of trying to attain dharma, artha, kama, and moksa. They do not know about the essence which is prema. Thus these people, though they labor hard, do not become spiritual elevated by the chanting. Those who understand the essence aim for prema and very quickly attain their desired end. These are the devotees aspiring for prema. They will very quickly attain prema and become natural paramahamsas, drinking the nectar continuously. If the load-bearer learns to appreciate the essence, then he too can quickly become an aspirant of prema.⁵

On the strength of performing many actions favorable to devotion over many lifetimes, faith in the process of bhakti eventually arises. This faith, through association of devotees, yields taste (ruci). By chanting in the association of pure devotees, sadhana bhakti directed towards prema arises. If, by the mercy of those pure devotees, he accepts the correct practice of chanting, very quickly he comes to the stage of aspiring for prema.

If however, he takes instruction from a mixed devotee or a semi-devotee, it will be difficult for him to attain prema. He cannot become a fully surrendered devotee. As sinful impressions still influence him, he does not appreciate the pure devotees; crookedness appears and his heart becomes deceptive. In this condition the practitioner must spend many births as a neophyte, a kanisthadhikari. Though the kanisthadhikari has faith, it is very tender, swayed often by temptations. The devotees and guru with whom he associates are of the same type. In order to remove the fickleness from the heart he must learn the process of deity worship from an authorized guru. By performing this deity worship a long time, faith in the name will develop. When faith in the name develops, he starts chanting the name in good association.⁶

There is a different process for those fortunate souls who have exclusive faith in the name of Krsna from the beginning of life. By Krsna's mercy they take shelter of a guru fully experienced with the potencies of the name.⁷ Caitanya Mahaprabhu has defined the qualities of such as guru.⁸ Although there is no

absolute necessity of a diksa guru for learning about the name,⁹ having some one who can teach the name is also natural. The syllables of the name can be obtained from anywhere, but the deep truths about the name are revealed by the mercy of a pure devotee guru. By the mercy of guru, a devotee can surpass the stage of namabhasa and protect himself from offenses.

He who take up chanting seriously is, from the beginning, a madhyamadhikari, as he has understood the real spiritual nature of the name. He practically has no namabhasa, and may be considered an aspirant from prema. He expresses prema to Krsna, friendship with the pure devotees, mercy to the new devotees, and indifference to those who are inimical to the Lord or his deity form. Because the kanisthadhikari cannot judge the comparative qualification of devotees, he is in a pitiable condition. The madhyama adhikari aspiring for prema, by treating three types of vaisnavas in three different ways, very quickly comes to the stage of having achieved prema (premarudha).¹⁰ The madhyamadhikari is worthy of association.

The madhyamadhikari increases his chanting day and night till he chants 174 rounds a day. The chanting gives him such bliss that he cannot exist without it. Though he cannot count his rounds while sleeping and performing other bodily functions, he chants at those times without counting. He meditates on the meaning of the names as described by Gopala Guru Goswami, and gradually all the sinful tendencies of man become subdued. Then he experiences the name's true nature, filled with supreme bliss.¹¹ When the name's nature becomes clear, Krsna's spiritual form appears along with the name. With the presence of the pure name in his chanting, along with Krsna's presence, the material modes are vanquished and pure sattva, that is, all Krsna's non-material qualities appear. According to the purity of the chanting, and the appearance Krsna's form, and qualities together with the name, the Lord's pastimes will appear by the Lord's mercy in the pure heart of the devotee who has awakened his natural spiritual vision. When the tongue glorifies the Lord with counted or uncounted names, the mind sees Krsna's form, the heart perceives Krsna's qualities and the soul in trance sees Krsna's pastimes.¹²

There are five states of advancement for the practitioner of the name: sravana dasa, varana dasa, smarana dasa, apana dasa and prapana dasa.¹³ Sravana dasa is that blissful stage when a person hears from a qualified guru about sadhana and sadhya. At that time the devotee hears about how to chant without offense,¹⁴ how to chant for achieving perfection, and how to become qualified for the name. At this stage the devotee develops continuous chanting of the name. When the devotee becomes qualified to receive the set of beads strung with prema derived from chanting the name, when the disciple with great satisfaction receives from the lotus feet of the guru the pure process of chanting and worshipping, and when the guru imparts his spiritual energy into him, he is said to have come to the varana dasa.

The activities of remembering the name are five: smarana (remembering), dhyana (concentration), dharana (meditation), dhruvanusmrti (absorption) and samadhi

(trance). This constitutes smarana dasa. When remembrance of the name, concentration on the form, meditation on the qualities, absorption in the pastimes and finally entrance into the pastimes with taste of Krsna rasa in a trance-like state, are all accomplished the person reaches apana dasa. In the stages of smarana and apana the devotee practices remembrance of Krsna's pastimes which recur daily in eight parts of the day. When he becomes deeply absorbed in this, he attains svarupa siddhi, attainment of his spiritual form.¹⁵ These devotees are called natural paramahamsas.

By the mercy of Krsna when the devotee leaves his material body he becomes an associate in Vraja pastimes in his spiritual body. That is called vastu siddhi. This is the final result of chanting the name. It is called prapana dasa.

Should all the aspirants for prema (premaruruksu) leave family life and take sannyasa? A person should accept whatever asrama he judges as favorable for practice leading to prema_it may grhastha, vanaprastha or sannaysa asrama. If one asrama is unfavorable he should give that up.¹⁶ Examples of householders among Lord Caitanya's associates are Srivas Pandita, Pundarika Vidyanidhi, and Ramananda Raya. At the same time they were natural paramahamsas. In more ancient times also, there are many examples of householders, such as Rbhu, who were paramahamsas. However, Ramanuja Acarya, Svarupa Damodara Goswami, Madhavendra Puri, Hari Dasa Thakura, Sanatana Goswami and Raghunatha dasa Goswami, finding grhastha asrama unfavorable for chanting, gave it up and accepted sannyasa asrama.

1
rgbhir etam yajurbhir antariksam
samabhir yat tat kavayo vedayante
tam omkarenaivayatanenanveti vidvan
yat tac cantam ajaram amrtam abhayam param ceti

tesu satyam pratisthitam brahmano nama satyam

The wise men know the Lord through the rg, yajur and sama verses. The learned man attains the Supreme Lord, the abode of peace, without old age, death or fear, by syllable "om", which is the base and shelter of the Lord. The absolute truth is situated in these things. The name of brahman is identical to the absolute truth.

Prasnopanishad 5.7.

2 Omkara is everything. Omkara pervades everything. Meditating on omkara the wise man does not lament. He is a muni who knows omkara, not others.

Omkara is the avatara of the Supreme Lord in the form of sound. This means that the name of the Lord and the Lord are non-different. in the :surety is says: The name "om" is nearest to the Lord. Since the person who chants this name surpasses fear of material existence it is called "tara".

Bhagavat Sandarbha 48

3 The holy name, character, pastimes and activities of Krsna are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidya cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within

his tongue, and his disease is gradually destroyed at the root. Upadesamrta 7
4 Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy. S.B.11.28.27

Self-controlled persons who are attached to the Supreme Lord Sri Krsna can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential. S.B.1.18.22

5 Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service. S.B.2.7.46

6 Mantras are actually composed of the names of the Supreme Lord. Mantras are distinct from the name because they include the word 'namah' and have special powers which are given by the rsis and the Lord Himself. However, the names of the Lord in themselves, being independent, are even able to bestow the highest goal of existence, Krsna prema. Thus the names are more suitable than mantras. Bhakti Sandarbha 284

7 The devotee of Visnu or Krsna who bestows knowledge is guru. He is worthy of worship like Visnu Himself. Being knowledgeable of scripture, he should be worshipped by body mind and words. If he teaches just one verse about the Lord, His spiritual name, qualities and pastimes, he is worshipable. Narada Pancaratra, Bhakti Sandarbha 710

8 Whether one is a brahmana, sannyasi or a sudra--regardless of what he is--he can become a spiritual master if he knows the science of Krsna. C.C.Madhya 8.127

9 na diksam na ca satkriyam na ca purascaryam manag iksate
mantro'yam rasanaspag eva phalati sri krsna namatmakah

Mantras composed of Krsna's names give results without diksa, and other purificatory rites required for receiving mantras.

Sridhara Swami

10 A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakṛta bhakta, a materialistic devotee, and is considered to be in the lowest position. S.B.11.2.47

An intermediate or second-class devotee called madhyama adhikari offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead. S.B.11.2.46

One should mentally honor the devotee who chants the holy name of Lord Krsna, one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviating devotional service and whose heart is completely devoid of the propensity to criticize others. Upadesamrta 5

11 Yat tattvam sri vigraha rupena caksuradav udayate tad eva nama rupena vagadav iti sthitam tasman nama naminoh svarupabhedena tat saksatkare tat

saksatkara eva

The devotee realizes through the name by the voice etc. whatever he realizes of the Lord in the form of the deity with his eyes. The name and Krsna are understood to be the same.

Bhakti Sandarbha 101

12 First one must purify the heart by hearing the name. After purification, there will arise the form of the Lord by hearing of the form of Krsna. When the form manifests itself, then qualities of Krsna manifest. After the name, form and qualities have manifested, the pastimes of the Lord also manifest.

Bhakti Sandarbha 256

13 Dhyanaandra

14 When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form.

S.B.11.14.26

15 A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences. S.B.11.29.34

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. S.B.8.3.20

16 Even if one is liberated, he nevertheless accepts the body he has received according to his past karma. Without misconceptions, however, he regards his enjoyment and suffering due to that karma the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never works to achieve another material body under the influence of the three modes of material nature. S.B.5.1.16

Part Five

The goal of the devotee aspiring for Prema

When the devotee, by the mercy of guru and Krsna, obtains the seed of the devotional creeper, or faith in the principles of bhakti, he should with great care see that the creeper bears fruit. Mahaprabhu used one simile to teach this to Rupa Goswami at Prayaga.¹ The person performing sadhana or practice plants the seed of bhakti in his own heart. His heart is described as a field. Before planting a seed in the field, it is necessary first plough the field to make suitable for sowing and raising the plant. The fortunate soul receives from the true guru instructions to give up the quest for material enjoyment, liberation and yogic powers. By following the instructions carefully the devotee cleans the field. This is the result of association of devotees. He will consider himself lower than a blade of grass and become more tolerant than a tree. Without pride, he gives respect to all living entities. Having developed this nature, he is qualified for the name.² This practice is like preparing the field for planting. As if subduing a wild horse, the devotee must trick the mind into submission.³ This is called yukta vairagya. This is

helpful in gaining advancement in chanting; dry renunciation is not useful.

The creeper of devotion gradually grows by the watering process of hearing, chanting, remembering and other devotional activities. The spiritual nature of the creeper is that it cannot be limited to the material world. In an instant, the creeper transcends the fourteen material realms, crosses the Viraja, pierces the effulgence of brahman and arrives in the spiritual world. The nature of a spiritual substance is that it transcends the material realm. When the devotee achieves real knowledge of the spiritual world and his own identity by overall effort and eagerness, that knowledge leads the soul and the creeper to the spiritual realm beyond matter, and then to Goloka Vrndavana, in the upper portion of the spiritual sky. Attaining the desire tree of Krsna's lotus feet, the creeper spreads out and bears the fruits of prema. In this place the gardener continuously waters the plant with hearing and chanting. Once the creeper has crossed over the Viraja there is no fear of it decaying. As long as the creeper is bound in the material world made of prakrti, mahattattva, ahankara, form, taste, smell, touch, sound, the five knowledge gathering senses, the five senses of action, the mind, earth, water, fire air ether, goodness, passion and ignorance, there are obstacles to its growth. When it attains the spiritual world, by the strength of its own nature, it cannot be broken or cut, and it ascend higher.

As long as it is in the material realm, the gardener must be careful of two things. Firstly he must be careful to avoid offense to vaisnavas, for, like an elephant in the garden, it will squash the creeper.⁴ To prevent this he must build a wall built of strong chanting apart from the worldly people and shelter of devotees. This menace will be prevented by a association of pure devotees. Secondly, the bigger the plant grows, the more the likelihood that weeds will spring up along with the creeper due to bad association. Desire for enjoyment, desire for liberation, committing sinful activities, duplicity, deceit, cheating, violence, self acquisition, desire for respect, desire for position and many other weeds may grow in the garden.⁵ By the water of hearing and chanting, these weeds may grow in size and stunt the growth of the creeper of devotion. All these weeds start from association with people inclined to material enjoyment and liberation. It is commonly seen that the devotee falls from his position due to bad association. Therefore the gardener according to the instructions of the guru, must cut down all such weeds as soon as they grow up. By doing this the main plant, the creeper of bhakti will quickly grow and enter the spiritual world Vrndavana. There the fruit of prema ripens and there the gardener remains and relishes the fruit. Taking support of this creeper the particle spirit soul gardener attains the desire tree of the lotus feet of Krsna. Serving that desire tree, the gardener tastes the fruit of prema, the goal of human life.

The aspirant for prema following the above method of chanting, hearing and remembering the name, becomes pure in heart and attains bhava. Along with the appearance of bhava, the devotee becomes qualified for rasa. In Krsna's pastimes all rasas are supremely sweet. Santa, dasya, sakhya and vatsalya all have their particular excellence. Corresponding to their different qualities, the devotees enter a particular rasa. According to Mahaprabhu, madhura rasa is most worshipable.

For this rasa, there must be loyalty to Radha, otherwise there will be no taste. The form of eternity, knowledge and bliss is the supreme entity. Krsna is the form of eternity and knowledge and Radha is the form bliss. Radha and Krsna are thus one entity, but to distribute rasa they take two forms. Radha and Candravali are the best among all the gopis and Radha is the best of all.⁶

It was observed in the discussion about raganuga sadhana bhakti that the person who is greedy for the mood of the inhabitants of Vraja performs his sadhana following after them with devotion. Thus the aspirant for prema must learn the process for gaining entrance to the eternal pastimes of Radha and Krsna by the mercy of his guru. The devotee aspiring for madhura rasa, by meditating on his identity as a gopi, attains entrance to the entourage of Radha. One should not think that it is impossible that a person performing sadhana with a male body can be a gopi in his meditation. All souls are the marginal energy of Krsna. Male and female of the gross body are illusory conceptions, which originate in the subtle body. The eternal pure body of the soul is spiritual, without a distinction of male or female.⁷ This spiritual body has free will, and is impelled by pure desire. When a particular spiritual sentiment arises in relation to Krsna, it produces a male or female body for the soul. In santa rasa, the body is neuter. In madhura rasa all the souls have pure female forms, who worship one male, Krsna.

Which rasa the soul has is determined by the soul's innermost tendency of taste. When faith in the chanting process arises, according to his taste he will gravitate to his own rasa. Determining that rasa, the guru will give him suitable initiation for carrying out his worship.

Prema predominated by madhura rasa is described in the Brhad Aranyaka Upanisad.⁸ Krsna is the all in all of madhura rasa, but only by the mercy of Radha can a person attain relationship with Krsna in this rasa. Having attained the mercy of guru, if the devotee remembers the pastimes of Radha and Krsna while recollecting the mood of Caitanya Mahaprabhu, the feeling of madhurya will appear. Even though the continuous sadhaka dwells in a material body in the material world, by internal process he will meditate on his eternal spiritual body by the mercy of guru. Through continuous meditation on serving Radha Krsna in their daily eightfold pastimes, he will finally identify completely with that spiritual body.⁹ That is called svarupa siddhi, attainment of spiritual body.

The aspirant should meditate as follows: I am a follower of Lalita in the entourage of Radha; I am the follower of Rupa Manjari; I live in Yavat grama, with a wonderful body full of knowledge and bliss, impelled by strong desire, overflowing with rasa; my complexion is bright gold; a youthful servant of Radha and Krsna. For practicing this meditation on spiritual form there are eleven items of identity: name, form, age, cloth, relationship, entourage, order, service, parakastha, palyadasi and abode.¹⁰ The devotee should continuously meditate on his spiritual form endowed with these eleven particular details, until he achieves complete identity with it. From this identity will arise a clear realization of his eternal service. Living in the material world continues only by habit, and only until death. He will consider protection, maintenance and nourishment of his

body only insofar as they are favorable for his practice.

When the devotee has a greed for practicing raganuga, he should request his guru. The guru, after examining the devotee's taste, will determine his particular type of worship and instruct him all about his spiritual body. According to this revelation, the devotee aspiring for prema, should live near the guru in order to obtain all knowledge of the subject, and then, residing in his own place, he should with great effort and eagerness, practice his worship. By continuously remembering the identity equipped with name and form given by the guru, he will attain identity with it. This identity is called svarupa siddhi or atma jnana. The stages of glorifying and remembering Krsna's name, form, qualities and pastimes which were mentioned becomes at this time fully manifest. The purpose of all these practices is enter into the eternal name, form, qualities and pastimes of Radha and Krsna by forming a relationship with them, through meditation on ones own spiritual identity.

When the creeper of devotion crosses the Viraja, pierces the brahman and ascends to the lotus feet of Krsna in Goloka Vrndavana at the top of the spiritual world, the devotee, gardener, climbing that creeper of bhakti also enters into the spiritual world. Some devotee writers have said that svarupa siddhi means taking birth in the house of a cowherd in Vraja, before the completion of sadhana. This is not untrue. This is understood to be the second birth before the final attainment of vastu siddhi by the devotee. Attaining in this way a body of a gopi, the devotee attains pure second birth, or apana dasa. When the devotee at this stage gives up the material body, the devotee progresses from svarupa siddhi to vastu siddhi. With the full blossoming of remembrance of Krsna's name, form, qualities and pastimes, the devotee attains eternal Vrndavana. The subtle difference between the manifest Vrndavan on earth and Goloka Vrndavana,¹¹ can be understood from Sanatana Gosvami's Brhad Bhagavatamrta.

It has been described that in the transcendental world there are no modes of passion or ignorance, or goodness mixed with them. There is no passage of time. There is no influence of maya.¹² Krsna and his associates live there eternally. How can this be? We see that though Krsna's abode is situated above brahman, it is the place of eternal pastimes taking place during eight parts of the day. Distinctions, place and time are present there. How astounding! From the Vedas and Puranas, it is understood that whatever exists in the material world exists as well eternally in the spiritual world, but without any blemish. The material world is but a reflection of the spiritual world. In this world everything is contaminated by the touch of maya. But in the spiritual world, because maya and the modes of nature do not exist, everything is faultless. Everything there is in the pure mode of goodness. Time and place have this quality. Krsna's activities are beyond maya, beyond the three modes of nature, nirguna. To nourish the rasa of the pastimes there is faultless time, place, space, water and other elements. Thus in that spiritual time, without the influence of material time, Krsna performs pastimes in eight periods of the day: at the end of night, in the early morning, in late morning, at noon, in the afternoon, at dusk, in the evening, and in the night. The succession of Krsna's pastimes taking place during periods of day and night

nourish the unbroken rasa.

Whatever pastimes occur by Kṛṣṇa's eternal will in Gokula Vṛndavana (on earth) also occur in Goloka Vṛndavana. In the Padma Purāṇa it is written that Nārada asked his guru Sadaśiva, "Oh Lord, I have heard everything that I wanted to know, but now I wish to hear about the supreme path of bhava." Lord Śiva said, "Oh Nārada, all of Kṛṣṇa's servants, friends, mother and father, and his beloved gopis possess all good qualities. They are all eternal. Whatever pastimes of the spiritual world have been described in the Purāṇas are also present eternally in Vṛndavana on earth within the cycle of material time. Going to and coming from the forests or pastures and herding cows with his friends are the same in both places. But the killing of demons that occurs in the earthly pastimes is present in the spiritual world only as a conception for nourishing the rasas. That thought takes an active form of killing demons in the pastimes of the material world. Kṛṣṇa's gopis give pleasure to Kṛṣṇa in secret with the belief that they are the wives of someone else. Those who want to serve Kṛṣṇa as the gopis do must think of themselves as having similar form and qualities.

Nārada said, "How do those who have not realized the spiritual pastimes serve the Lord in that way?" Sadaśiva replied, "Oh Nārada, in truth, I do not know those pastimes. My conception of having a male body is an obstacle. If you go to Vṛnda devī, she will tell you. Vṛnda devī lives near Kesi tīrtha along with many gopī servants of Kṛṣṇa." Nārada went to her and asked, "Oh Devī, If I am qualified, please tell me about Kṛṣṇa's daily pastimes." Śiva has here taught how the practitioner should meditate.

1 C.C.Madhya 19.151-168

2 Sistastaka 3, Upadesamṛta 1

3 Whenever the mind, being concentrated on the spiritual platform, is suddenly deviated from its spiritual position, one should carefully bring it under the control of the self by following the prescribed means. S.B.11.20.19

4 Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming effects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes drought in the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water. Upadesamṛta 6

(It is vaiṣṇava aparādha if a person sees fault in the pure devotee due to low birth, previous mistakes, accidental mistakes, bodily disfigurement, the influence of previous mistakes, conduct contrary to smārta rules, improper conduct, old age or sickness.)

5 Mana siksa, Raghunatha Gosvami

6 tatrapī sarvathā sresthē radhā candravalit ubhē
tayor api ubhayor madhye radhikā sarvathadhikā

Ujjvala Nimalamani

7 balagra sata bhagasya satadha kalpitasya ca
bhago jivah sah vijneyah sa canantaya kalpate
naiva stri na puman esa na caivayam napumsaka
yad yac chariram adatte tena tena sa raksyate

If one divides a tip of hair into a hundred parts and again into a hundred parts he can understand the size of the jiva. The jiva is not woman, nor man, nor neuter, but covered by various material bodies.

Svetasvatara Upanisad 5.9.10

Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature. S.B.4.29.29

8 tad yathā priyāya striyā samparisvakto na bahyam kincana veda nantaram
evayam purusah

prajñānenatmanā samparisvakto na bahyam kinca veda nantaram

As a man embraced by a woman loses consciousness of outside and inside, so a person embraced by the Lord loses consciousness of outside and inside.

Brhad Aranyaka

9 B.R.S. 1.22.93, Bhajana Paddhati by Dhyana-candra

10 One should take the name of a manjari. One should take a form which is suitable for serving Radha, that is an attractive body of a gopi. The age may vary, but the gopis during the kaisora age, thirteen years, is famous. According to the body, the gopi should have attractive colored cloth such as blue and various ornaments. The relationship is that of the served and the servitor. The gopi is always subservient to the group she identifies with. the orders are those given by the leader of the group. The service may be waving camara, fan etc.

Bhajana Paddhati Dhyana-candra

11 yathā kridati tad bhumau goloke'pi tathāiva sah
adāh urdhvatayā bhedor anayoh kalpita kevalam

The Lord enacts his pastimes on this earth as He does in Goloka. The differences of the two pastimes are due to the natures of the material and spiritual worlds.

Brhad Bhagavatamrtam

12 In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees. S.B.2.9.10

Description of the 8 fold pastimes

(The proper faith in these activities mentioned in the scriptures cannot be created through modern translation. As the words of the Purana are simple, the reader will not have difficulty in understanding. By reading them regularly the devotee will derive great benefit. Therefore the descriptions from the Padma Purana Patala Khanda are given here in sanskrit. For many reasons translation is not given.)

Not everyone is qualified to read the daily pastimes of Radha and Krsna. It is esoteric knowledge of great wonder which must be kept secret. The devotee should not let those who are not qualified hear these topics. As long as the soul has not attained greed for the spiritual world on the path of raga, the description of these pastimes must be kept hidden from him. As long as the person has no realization of the pure spiritual nature of the transcendental name, form, qualities and pastimes of Krsna, he has no qualification for hearing these pastimes.

Hearing these pastimes, the unqualified person will simply meditate on material relationships of male and female, under the influence of maya, and by this he will become degraded. The reader, with great care should attain initiation into the srngara rasa like Narada, and then he can enter the pastimes. Otherwise material logic will cast the heart into darkness. Those who are qualified should read and meditate on the descriptions of the pastimes daily. This will remove all sin and bestow the spiritual mood. The pastimes are human-like, but though they appear worldly, they are amazingly spiritual for the person possessing all power and all good qualities.

Using these pastimes, Govinda Lilamrta and many other works have been written. The qualified person, on reading them, experiences bliss. By understanding the srngara rasa which is discussed in the next chapter the raganuga devotee, meditating on the excellent pastimes, performs his eternal service to the Lord. This constitutes his daily worship. Caitanya Mahaprabhu has instructed that the devotee should consider carefully the following verse from five chapters on rasa lila from the Bhagavatam. The word faith here means faith in non-material objects.

Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

S.B.10.10.33

Krsna's activities are of two types: daily and occasional. In Goloka all the eightfold pastimes unfold daily. In the earthly pastimes, occasional pastimes are joined to the eightfold pastimes. Krsna's coming to and going from Vraja and his killing of the demons are occasional pastimes. They are unavoidable for the devotee still living in the material world. Those occasional pastimes are present in Goloka in an indirect way, but are actually present only in the material world. These occasional pastimes, which are unfavorable for the practice of meditating on the daily pastimes, are given a symbolic significance. By remembering those pastimes

the devotee aspires to destroy his own sinful conduct.

Putana represents the fake guru who teaches bhukti and mukti, material enjoyment and liberation. Devotees attached to bhukti and mukti are like Putana. Being merciful to the pure devotees, Krsna as a baby, killed Putana to protect the devotees' newly appearing affection for him.

The cart represents the load produced by old and recently acquired bad habits, by laxity and by pride. The mood created by thinking of baby Krsna breaks the cart, or removes this evil.

The whirlwind demon represents pride in being learned, and the consequent use of faulty arguments and dry logic, the quest for liberation, and association with such people. This includes all types atheists believing in material causality. Being merciful on seeing the affection for the devotee to Him baby Krsna kills that whirlwind and removes the obstacles to worship.

Pride stemming from intoxication with wealth, which breeds violence, illicit sex and addiction to wine, and finally loose speaking and shameless brutality to other living beings, is represented by the Yamala Arjuna trees. Krsna, being merciful, removes this sin in breaking the Yamala Arjuna trees.

Being controlled by greed and the sinful activities caused by it are represented by Vatsasura. By Krsna's mercy this fault is vanquished.

False dealing due to deceit and cheating are represented by Bakasura. Without eliminating this, pure bhakti does not appear.

The sinful mentality to do violence to others is represented by Aghasura. This tendency must be removed. It is one of the offenses.

Skepticism due to practicing jnana and karma and disregard for the sweetness of Krsna from attachment to the Lord's majestic aspect are presented by Brahma when he was put into illusion by Krsna.

Complete ignorance of spiritual truth, originating from material intelligence, lack of spiritual intuition and foolishness, which is contrary to spiritual knowledge, is represented by Dhenuka.

Pride, deceit, harming others, cruelty, represented by Kaliya must be given up by the devotee.

Any type of conflict such as argument, disagreement with other sampradayas, malice to devatas, fighting are represented by the forest fire.

Pralambasura represents lust for women, greed, desire for worship and position. These must also be given up.

The forest fire which Krsna swallowed represents the obstacles that atheists create against dharma and preachers of dharma.

The brahmanas performing yajna represent indifference to Krsna caused by identity with varnasrama or absorption in karma khanda.

Worship of Indra signifies worship of many gods, or worship of self as God.

Varuna symbolizes intoxicants. Some people mistakenly think that liquor will increase spiritual bliss. Such thinking must be given up.

The snake which attempted to swallow Nanda Maharaja represents Mayavada and similar philosophies which try to swallow up the real nature of bhakti. Mayavada association must be avoided.

Sankhacuda symbolizes desire for fame and desire for women.

Aristasura the bull demon symbolizes disregard for bhakti and attraction for cheating religion.

The illusion of being a great devotee or acarya, is represented by Kesi. Lording it over others and material pride must be given up.

Vyomasura represents thieves and fake devotees.

In the Eighth Chapter of Sri Krsna Samhita from the thirteenth verse to the end of the chapter, the eighteen anarthas which are obstacles to Vraja bhajana have been mentioned. Adding to this the pride of wealth represented by the Yamala arjuna trees and the pride of performance of karma represented by the brahmanas, it becomes twenty obstacles. These twenty are unfavorable for Vraja bhajana. The serious chanter should first address the Lord and pray to him for the power to give up these unfavorable items. By doing this the heart becomes purified. If the devotee prays humbly to Krsna to remove all the obstacles in the heart which are represented by the demons He killed, He will certainly do so. All the obstacles represented by the demons whom Balarama killed can be removed by the efforts of the devotee himself.

Here is the secret of Vraja bhajana. Dhenukasura represents the bad mentality which carries heavy loads. Pralamba represents lust for women, greed and desire for worship and position. The devotee must remove these obstacles by his own efforts with the mercy of Krsna. Dhenukasura means ignorance of one's own spiritual identity (svarupa), the identity of the Name and the identity of Krsna. With great endeavor the devotee himself removes these obstacles. Pralamba represents lust for man or woman, greed for material objects, endeavor for material enjoyment, pride, desire for worship and position. Understanding these to be very detrimental to progress, the devotee should make great effort to remove them. If his humility is true, certainly Krsna will be merciful. Then Baladeva will make his appearance, and all the obstacles will be destroyed in a second. Then, step by step,

progress in cultivation of bhakti will take place. As this process is by nature very esoteric, the devotee, being spotless in character, should learn it from a qualified guru.

Chapter 7

Part One

Rasa

What is rasa? Rasa is bliss. Rasa is an indestructible substance, an eternal substance. But the question arises, how can it be eternal, because if it appears by cultivation of bhava, then it will have no existence before the cultivation, and if the cultivation is broken, then the rasa will not remain. How can it be called continuous. The conclusion is that the rasa under consideration is without beginning and without end. The ingredients of rasa - sthayi bhava, vibhava, anubhava and sancari bhava - are all eternal. Their relationship is also eternal. All spiritual objects have eternal rasa. As much as the Lord, the soul and Vaikuntha are eternal, rasa is also eternal. Thus the Upanisad says that the supreme object is the embodiment of rasa; the soul, on attaining rasa, attains bliss.¹ The rasa that the soul attains on achieving prema is the eternal companion of prema. But it only appears in certain souls. It appears when the soul discovers its eternal relationship with the Lord.

Ordinary literary scholars also mention a type of rasa. What is that rasa? it is material rasa. The subtle body that the soul accepts in the material condition has separate functions of false ego, intelligence, heart and mind. By false ego a person thinks of himself in a material relationship as man or woman; by intelligence he thinks of advantages and disadvantages. By heart he experiences happiness and distress. By mind he gains knowledge of material objects and becomes attached to them. Are these new acquisitions for the soul when he comes into bondage? Or did the seed of these functions exist already in the soul? The answer is that these are not new, for the soul in his spiritual form with individual distinction thinks of himself as a certain servant of the Lord. This identity takes shelter of the pure spiritual form or ego in the soul. The intelligence also takes shelter of the spiritual form; and the heart, functioning to experience spiritual bliss, also takes shelter of the spiritual form. The mind, which brings awareness of other objects, other souls and the Supreme Lord in the spiritual world, and fix his attention on them also exists in his spiritual form. When the soul becomes conditioned, these spiritual functions transform into the subtle and gross counterparts due to material contact, and manifest as impure, material functions. Thus whatever rasa exists in the spiritual realm, exists in perverted form in the material world. This is the subject of the material scholars. Rasa is one substance, but in the eternal world, it takes an eternal blissful form, and in the material world, it manifests as material happiness and grief. The names, relationships, actions, process and results that are seen in the material rasas and classified by the scholars have their pure form in the

spiritual rasa. The difference lies not in the varieties of rasas but in the very natures of the material and spiritual rasas. Spiritual rasa is eternal, material rasa is temporary. Spiritual rasa is excellent, material rasa is despicable. The spiritual rasa's subject is Krsna and its shelter is the soul; material rasa's subject is beauty or ugliness of a material body, and the shelter is the contaminated material heart. The very nature of spiritual rasa is bliss, and the nature of material rasa is happiness and sorrow.²

In describing rasa it is not necessary to resort to metaphorical usage of words. The direct meaning of words can accomplish the task. If that were not so, the Srimad Bhagavatam would not have been able to describe the supreme rasa in the form of Krsna's pastimes. Rasa displays its characteristics, necessary ingredients, and rules of operation to the conditioned soul through the distorted, impure reflection of rasa discussed by the scholars, taking the form of relationships and exchanges between hero and heroine, father and son, friend and friend, and master and servant. If a self-revealing object does not reveal itself, then what can? Though the supreme blissful essence is distorted, the essential qualities and signs are all evident even in the material world. Thus it is not difficult to use the direct import of words to describe rasa. Those who hear about rasa and desire to develop their own rasa should just remember that they should not allow the despicable nature of material rasa to enter into their practices. Some groups, under the guise producing spiritual rasa resort to material rasa, and consequently deviate from the correct path.³ In this way the soul can fall from his position. Rasa can only be produced in the spiritual body of the soul, and can never be produced from the material body of a conditioned soul.

Those who try to induce the experience of madhura rasa by association with women are simply creating their own path to hell. They do that which is not at all spiritual, and ultimately fall from their position. Those who are cultivating rasa must be very careful of such people. They should not listen to the advice of pretenders fond of pleasure. Those who have attained the level of prema and are completely detached from worldly pleasure are qualified for rasa. Those who have not attained pure rati and sense control make futile attempts to become qualified for rasa by practicing rasa. That taste which arises naturally in a person on the level of prema is called rasa. The discussion of rasa is only a description of how the various elements combine in the different rasas; it is not a part of sadhana. Therefore, if anyone says that he will teach you the sadhana of rasa, he is an impostor or a fool.

There are five distinct elements in rasa: sthayi bhava, vibhava, anubhava, sattvika bhava and sancari or vyabhicari bhava. Sthayi bhava is the root of rasa, vibhava is the cause of rasa, anubhava is the effect of rasa, sattvika bhavas are special effects, and sancari bhavas are assistants to rasa. Vibhava, anubhava, sattvika bhava and vyabhicari bhava bring the sthayi bhava to the state of relishability and thus give it the status of rasa.⁴ These subjects will be revealed more elaborately and precisely, but only to the degree that the sadhaka or practitioner tastes or experiences the rasas directly will he be able to appreciate what is presented.

Rasa is not a matter of understanding, but a matter of tasting. The two preliminary stages of knowledge are inquiry and reception. If these are not completed, the final stage of knowledge, experiencing or tasting, will not arise.⁵ What is commonly called knowledge is either inquiry or reception, but not tasting. There is no manifestation of rasas without tasting.

Sthayi bhava (permanent, or constant emotional state) will be examined first. That emotional state, which in operation, holds all other states under its control, is called sthayi bhava.⁶ When a person develops to the stage of bhava, and rati becomes exclusively possessive of Kṛṣṇa, and becomes to some extent deep, it becomes sthayi bhava, which is suitable for rasa. This sthayi bhava is limited to one dominant emotional mood. Even when it surpasses this limitation and enters the realm of prema it will still be called rati, as prema is distinguishable from rati by being beyond limits in all cases. Prema's nature is to appropriate the excellence of rasa for itself. Rati, as it elevates itself, becomes sthayi bhava.

Whether a person who has developed rati is a sadhaka or a siddha, he is qualified for tasting rasa. A sadhaka for prema (an aspirant for prema, premaruruksu) is a person who has developed rati but still has an obstacle to surpass. By progressing through nistha, ruci and asakti, the anarthas have gradually been dissolved. The material attachment is also gone, but as long as the subtle body remains, he still has contact with matter. That will be very quickly removed by Kṛṣṇa's mercy. That contact with matter is called an obstacle. As long as that obstacle remains, the soul cannot attain vastu siddhi, his real spiritual form. However, when a person with rati advances to prema, he is qualified for obtaining rasa (even possessing a material body), and that attainment is called svarupa siddhi.

Rati, in order to bring about a state of taste by mixing with the four elements of vibhava, anubhava, sattvika bhava and vyabhicari bhava, accepts one of five kinds of svabhavas available in vibhava. These are: santa svabhava, dasya svabhava, sakhya svabhava, vatsalya svabhava and madhurya svabhava. These svabhavas reside initially in vibhava. The subject and object, between which rati operates, are the two divisions of alambana or foundation. These svabhavas link the subject and object. Rati accepts one of these svabhavas in order to bring about rasa or taste. By the particular prowess of the Lord called his inconceivable energy, the five svabhavas become linked to the subject and object and create the variegated flavor of rasa. In taking on five svabhavas, rati then becomes santa rati, dasya or priti rati, sakha or preya rati, vatsalya or anukampa rati and kanta (priyata) or madhura rati.

According to the different svabhavas available in vibhava, rati takes on five varieties. In rasa, vibhava is the principal ingredient, and these five types of rati are called principal ratas.⁷ The sancari bhavas are known as secondary ingredients of rasa, which assist the rasa. Sancari bhavas include seven additional svabhavas. When these seven svabhavas of sancari bhava enter the svabhavas of rati and alter that rati, seven additional types of rati appear from those secondary svabhavas.⁸ Hasya svabhava produces hasa rati (comedy) adbhuta svabhava produces vismaya

rati (dismay), vira svabhava produces utsaha rati (fortitude), karuna svabhava produces soka rati (lamentation), rudra svabhava produces krodha rati (anger), bhayanaka svabhava produces bhaya rati (fear), vibhatsa svabhava produces jugupsa rati (disgust).

Actually, the main svabhavas of rati are only five. In order to assist in the variegated action of the chief svabhavas, the seven ratis act in a subordinate way. Where a primary bhakti rasa operates, one or more of the secondary rasas also operate. Though the secondary rasas have no independent existence, in analyzing them, they have the same characteristics as the independent rasas. Thus in all these secondary rasas there is a taste evolved by mixing of sthayi bhava, vibhava, anubhava and sancaribhava. Though literary scholars describe these as primary rasas, in the spiritual world these rasas take on secondary importance. In the material world it is natural that they become prominent. In Bhakti Rasamrta Sindu's south and north divisions their condition and actions are described fully. In Krsna's bhakti rasa these seven types of secondary rasa are spotless and praiseworthy, because they amplify the rasa of Krsna's pastimes. The seven rasa are included amongst the spiritual rasa of Krsna as part of the sancari bhavas. Appearing at suitable time, like waves in the ocean of rasa, they create further beauty and substance of the rasa. Those who cannot understand the non-material nature of rasa may object that though some of the secondary rasas such as hasya, vismaya and utsaha may be acceptable, how is it possible for soka, krodha, bhaya and jugupsa to exist if rasa should have no lamentation, no fear and no disgust. By giving them a place, the rasa becomes material.

However, it can be answered that all the varieties found in spiritual rasa are productive of bliss.⁹ Nothing produces sorrow. Where in fact do the condemned material states of lamentation, anger, fear and disgust come from? They are not independent states of the material world but are rather reflections of elements of the spiritual world. The objects, emotions and actions of the spiritual world are pure and auspicious, but their reflections in the material world are all inauspicious. Those qualities which produce eternal suspiciousness directly in the devotees in the spiritual world are reflected in the material world as punya, or materially auspicious qualities. Those qualities in the spiritual world which produce suspiciousness indirectly are reflected in the material world as producers of inauspiciousness, and are called sin. Thus fear and lamentation in the spiritual world immediately produce an indescribable joy in relation to Krsna and nourish the blissful nature of the rasas, while in the material world the same elements produce suffering for the souls.¹⁰ In the spiritual world Krsna is the only end of all qualities or states. In the material world individual sense gratification is the objective of all the reflected states. Such a goal will produce only disastrous and temporary consequences. That which produces happiness in the spiritual world by its contrary mood produces direct sorrow in this world. Those whose realization of spiritual identity is still sleeping cannot easily comprehend these matters.¹¹ Here the topic of secondary rasa finishes and the topic of primary rasas begins.

When the soul has attained pure rati after enjoying and suffering in the material world, and extinguishes the tendency to sin, he attains relief at having transcended such a fearful, dangerous place. When the soul experiences such peace he is said to have santi rati.¹² When this rati becomes combined with a sense of exclusive possessiveness of the Lord, it becomes dasya or priti rati.¹³ Thinking of the Lord as his master, the devotee thinks of himself as the Lord's eternal servant. There are two types of dasya rati: rati derived from sambhrama and rati derived from gaurava. In sambhrama (reverence mixed with submission) derived dasya the devotee thinks of himself as the recipient of the Lord's mercy, whereas in gaurava (respect) derived dasya the devotee thinks of himself as the fondled offspring of the Lord. Servants are the shelter of sambhrama derived dasya. Krsna's sons are the shelter of gaurava derived dasya. In dasya rasa, the sthayi bhava is prema. In other words, rati, being nourished by possessiveness, becomes prema. Therefore in dasya the characteristics of rati and prema are prominent. There are also traces of sneha (tenderness) and raga (passion).

The sthayi bhava of sakhya rasa or preya bhakti rasa is pranaya (affection).¹⁴ Rati and prema also exist there. The sambhrama or gaurava of dasya rasa matures into visvrambha (familiarity, with no respect) or immovable faith. In that state, rati, prema, and pranaya, are strong, and sneha and raga are trace elements. In vatsalya rasa, visvrambha matures into anukampa (pity or compassion), and rati, prema, pranaya and sneha are very strong.¹⁵ Raga is also present. In madhura rasa desirability becomes predominant, subsuming all other states such as sambhrama, gaurava, visvrambha and anukampa. The sthayi bhava is called priyata rati. As well, prema, pranaya, sneha, raga are all present, and bhava and mahabhava also appear.

Rati appears according to the desire cultivated during sadhana.¹⁶ All the differences in rati which have been analyzed will not be discussed, here, since that is not the goal of this book. Basic information to give an idea of rasa is here being presented.

Vibhava (causal elements) has two divisions, alambana (foundation) and uddipana (stimulus).¹⁷ The foundation has two parts: subject (asraya) and object (visaya). The person in whom rati resides is called the subject or asraya. The person to whom rati directs itself is called the object or visaya. The soul is the subject or asraya, and Krsna is the object or visaya. The rati under discussion may thus be called Krsna rati. When the rati attains the state of rasa it is called Krsna bhakti rasa. The stimuli (uddipana) for rasa are Krsna's qualities, his age, his attractiveness, his beauty, his form, his actions, his clothing, his ornaments, his smile, his fragrance, his flute, his conch, his footprints, his trees and his devotees.¹⁸

The outward actions by which the presence of rasa is detected is called anubhava.¹⁹ There are thirteen anubhavas: dancing, jumping, singing, anger, stretching the body, calling out loudly, yawning, breathing heavily, disregarding others, drooling, laughing loudly, moaning, hiccupping. All these symptoms do not have to appear together. One or more of these anubhavas will appear

according to the nature of operation of the rasa within.

There are eight sattvika bhavas: being stunned, sweating, hair standing on end, broken voice, shivering, change of color, tears, and fainting. They appear in three forms each, snigdha (moist), digdha (oily) and ruksa (dry).²⁰ Some people include these in the anubhavas. The difference is however that the thirteen anubhavas take shelter of one organ of the body, whereas the sattvika changes possess the whole existence of the devotee and then manifest in the body. Sattvika bhavas may be said to have two states, interior and exterior. According to circumstance the sattvika bhavas appear as dim, glowing, bright and dazzling.

Although similar bodily symptoms may be seen in many people, those symptoms should not be called sattvika bhava. They should be called rati abhasa, sattva bhasa, nihsatta or pratipa. The tears of those people who worship the Lord for liberation arise from rati abhasa, or a dim representation of rati. Those who are hard on the exterior but soft within experience moods of joy and sorrow in the heart without cause. These are abhasas (dim representation) of spiritual emotions (sattva). The bodily changes that occur are due to sattva abhasa. Those who seem soft on the exterior but are hard hearted may practice symptoms of ecstasy such as crying, being stunned or having goose bumps. Since they have no real emotions at all, those symptoms are called nihsattva.²¹ Those who hold animosity towards the Lord (his enemies) sometimes display symptoms like those of sattvika bhava. These are called pratipa (contrary symptoms). These are all insignificant, but have been described so that a person can distinguish between the genuine and bogus. Otherwise they are of no use.

There are thirty-one vyabhicari or sancari bhavas (transitory symptoms).²² Appearing alone or with others, they help the sthayi bhava in the creation of rasa. Using voice, existence and organs of the body, they nourish both the secondary as well as primary ratis. The sancari bhavas are as follows: self-criticism, despair, lowliness, weakness, fatigue, intoxication, pride, doubt, apprehension, intense emotion, madness, forgetfulness, disease, fainting, death, laziness, inertness, bashfulness, concealment, remembrance, argumentiveness, anxiety, thoughtfulness, endurance, happiness, eagerness, ferocity, intolerance, envy, fickleness, sleep, alertness, dreaming.

Both the soul and the Lord are the tasters of rasa. When the soul is the taster, the Lord is the tasted. When the Lord is the taster, the soul is the tasted. Moreover, rasa itself is tasted. The action of rasa is to taste, and the conscious entities are the tasters. Rasa is eternal, unbroken, inconceivable, and the very form of supreme bliss. The progression from pure rati to mahabhava is its upward movement. The downward movement sinks from pure rati to illusion in the material world. People of pure intelligence can realize this subject. It cannot be realized by material logic.²³ What to speak of spiritual rasas, even material rasas cannot be analyzed by logic.

By the suitable combination of vibhava, anubhava, sattvika bhavas and vyabhicari

bhavas with sthayi bhava, rasa makes its appearance. Those who are qualified will be able to understand about rasa; those involved in material rasa are not qualified for the supreme rasa.

Part Two worship as rasa

Those who worship the Lord should consider the nature of their worship. Is it material, is it spiritual? What kind of activity is it? Though some people take shelter of material concepts in their worship it is better than gross material pursuit. But how can that be? Their thoughts cannot go beyond the material realm. If though is considered worship, then worship must be nothing imaginary concepts bred of materialism. If worship is neither material nor mental, then what is it? In normal human existence, there is nothing except matter and mind. If that is so, then a person must become an atheist or an impersonalist. The state in direct opposition to matter and material thought is the indistinguishable state, *nivisesa*. On taking shelter of that and accepting *brahmavad* with no *rasas* at all, a person will next take shelter of pure atheism. Let there be no worship. That for which all souls are so eager, has become as false as flower in the sky. How unfortunate!

Rejecting the states of matter, material mind and their opposite - *nirvisesa*, please search out the real platform of existence for the soul. These conceptions must be rejected because they have captured the soul and covered up his real identity. If these are not pierced how can a person become free from them? If you have three blinkers on your eyes which obstruct your vision, then in order to see you should pierce them. The pure existence of the soul is like the eye. It is covered by matter, material thought and their negation. Remove these and the eye will be normal. When the soul's real eye is revealed, there will be no more worship of matter, worship of mental products or worship of negative thought processes; there will be only spiritual worship. This spiritual worship is called *rasa*. Those who worship are actually cultivating *rasa*.²⁴ Factually however, the persons qualified for *rasa* are rare, and therefore it is considered a secret topic.²⁵

There are two types of worshippers: those with knowledge of *rasa* and those without knowledge of *rasa*. Those without knowledge of *rasa* also experience a slight degree of *rasa*. Being ignorant of the truth, they call it meditation, concentration, absorption, trance, prayer, or worship. When the person becomes absorbed in prayer or worship, like lightening, an experience rises from his inner soul, shakes the mind, and affects the outer body. He realizes that if he could remain in that state constantly there would be no more suffering. What is that state? Is it material, mental or something opposite of material? Searching the whole universe, nothing can be found to compare to this experience. It cannot be counted among the subtle side effects of material energy such as electricity or magnetism. Examining mind, it cannot be found there either. In the negation of material thought as well there is nothing comparable. From where has this

experience come? Examining carefully, it may be found that it is coming from the pure existence of the soul, which is presently covered by matter. When engaged in the act of worship this state is experienced, but it is not analyzed in detail. Let us examine it more closely.

This indescribable state is a particular quality or function. The function must have a subject or asraya. The pure soul, which is covered by the material body and material mind, is the shelter of that function. On realizing that the soul is small and dependent on a higher power, this function suddenly reveals itself, like the flame that appears on striking a match. The thing to which the function moves is its only object, visaya. By proximity to the object through the process of worship, the function can emerge from the asraya, the soul, and flow towards the object, visaya. This function is the sthayi vibhava. The practitioner is the asraya and God is the visaya. The qualities of God are the stimuli, uddipana. When the function is combined with the subject and the object, immediately anubhavas or external symptoms appear in the subject. One or more of the thirteen anubhavas will certainly appear in the person. Some of the thirty-one vyabhicari bhavas will also assist in the external manifestation of the experience. Some persons will also experience some of the sattvika bhavas. Now consider, what is worship? After analyzing all the parts of worship it may be understood that worship is nothing but rasa. Worship is attainment of a state of experience stemming from a basic state of consciousness assisted by vibhava, anubhavas, sattvika bhavas and vyabhicari bhavas. So worship is rasa. Material action, material thought and nirvisesa anti-material thought are not worship. These are all without rasa. All groups of worshipers depend on the actions of rasa, but being ignorant of process of rasa, they cannot be made to understand rasa in a scientific way. This is due to the influence of previous bad association.

Worship as rasa is of three forms: restricted, slightly revealed, and fully revealed. Some people, experiencing rasa in a restricted way, cannot feel it after leaving the activity of worship. The reason is that they are enjoying material rasa. As no one can live without rasa, the lives of these people are full of material rasa. Spiritual rasa is a temporary thing, like flash of lightening in their life. By association of devotees and guru, this condition becomes elevated and gradually begins to open slightly, but by lack of good association and teachings from atheists or impersonalists, this worship becomes gradually more restricted, extremely restricted, and then almost lost. This is very unfortunate for the soul.

In the slightly opened state, worship penetrates into the life of the person. The person gravitates towards places where he can hear topics of rasa. He is indifferent to atheists and impersonalists. In the fully opened state, rasa is fully realized. Being realized, it acts continuously. In the opened state, rasa is revealed in the forms of santa, dasya, sakhya, vatsalya and madhura, but those qualified for sakhya, vatsalya and madhura rasa are very few. Only by great fortune can the soul develop a taste for them.

1 raso vai sah rasam hy evayam labdhanandi bhavati
Taittiriya Upanisad

2 As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter. S.B.3.7.11

An unintelligent person situated within the body created by his previous fruitive activities thinks, "I am the performer of action. Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature. S.B.11.11.10

The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to begin situated in such a condition. S.B.3.30.4

Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness. S.B.3.30.18

(Such conditions are the subject of material rasa.)

3 Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on me with great attention. S.B.11.14.29

On who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me, should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee. S.B.3.31.39

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.

S.B.3.31.34

4 B.R.S.2.1.5

5 jijnasasvadanavadhih

Tattva Sutra

6 B.R.S.2.2.5

7 B.R.S.2.5.115

8 B.R.S.2.5.22

9 B.R.S.2.5.92

10 B.R.S.2.5.110

11 acintyah khalu ye bhava na tams tarkena yojayet
prakrtibhyah param yac ca tad acintyasya laksanam
Mahabharata

12 B.R.S. 2.5.17-18

13 B.R.S. 2.5.27-28

14 B.R.S.2.5.16

15 B.R.S. 2.5.19-20

16 B.R.S.2.5.21

17 B.R.S.2.1.5

18 B.R.S. 2.1.154

19 B.R.S. 2.2.1

20 B.R.S. 2.3.1-4, 2.3.15-16, 2.3.56, 2.3.63, 2.3.82-83

21 B.R.S.2.3.52, 2.3.55

22 B.R.S.2.4.106

23 B.R.S.2.5.108-109

24 B.R.S.2.5.112,123

Part Three Santa Rasa

The object of worship is not indistinguishable (nirvisesa), but rather personal (savisesa). Conviction in this fact is called sama. When person who has sama develops rati, that rati is called santa rati. The asraya of santa rati is the soul who has attained such peace. The visaya for that rati is a personal God. Such a person is free from any material conception of God. His worship takes the form of yoga practice aiming at the joy of pure consciousness. Giving up desire for enjoyment of the material world, he is situated in personal bliss. The object of his rati (visaya) is Krsna in the form of paramatma or a slightly personalized realization of brahman. He has no attraction for meditation on absolute nirvisesa brahman. For him Brahman is somewhat personalized, but at that same time he does not have complete conviction in the eternal personalized nature of God. Thus sometimes he realized a four-armed form, sometimes a majestic form of Krsna, and sometimes paramatma. The sages such as Sanaka, Sanatana, Sananda, and Sanatkumar are examples of santa rati bhaktas.¹

As these devotees do not have conviction in the Lord's eternal forms, they do not have possessiveness towards Krsna. Possessiveness is a mood necessarily attached to the personal form. Therefore the rati of the santa bhaktas, due to its absence of relation, remains in a pure state. The visaya is the Lord endowed with a form of eternity, knowledge and bliss, the goal of the atma ramas, paramatma, parabrahma, bestower of goals, the merciful, the great. The asraya is the atma rama (seeker of spiritual bliss) or performer of austerities. The sthayi bhava is rati towards the giver of liberation, Mukunda, who is beyond the material modes, beyond the senses, self revealing, and full of knowledge. The stimuli (uddipana) are hearing the principal Upanisads, living in special places, inner revelations, meditation on philosophical truth, influence of knowledge, seeing the universal form, association with knowledgeable devotees, and discussion of the meaning of the Brahma Sutras and Upanisads with like-minded persons.

The anubhavas or general symptoms of this realization are looking at the tip of the nose, acting like an avadhuta, keeping the eyes focused eight feet in front while walking, showing the jnana mudra (holding the thumb and forefinger together), lack of hatred towards those inimical to God, general respect to devotees, great respect for destruction of material attachment and attainment of liberation, indifference, purity, egolessness, and practicing vows of silence.

All the sattvika bhavas such as hair standing on end are present except fainting. However these sattvika bhavas manifest in a dim condition since the person is devoid of bodily identity. Occasionally the symptoms become glowing, but never reach the condition of bright or dazzling. Sometimes the sancari bhavas such as patience, fortitude, joy, thoughtfulness, and remembrance, manifest in santa rasa.

Because it has such particulars, santa rasa is counted among the rasas. However in the description of the spiritual rasa of Vraja lila, santa rasa does not appear because it does not have a particular form of the Lord as its object. Therefore it lacks the intensity of possessiveness. By great fortune, the soul can attain possessiveness of the form of the Lord. When this occurs, suddha rati grows into prema, and prita bhakti rasa (dasya) appears.

1 B.R.S.3.1

Part Four **Prita Bhakti Rasa**

Prita bhakti rasa is called dasya rasa by many. This rasa is however of two types: with a mood of sambhrama and with a mood of gaurava.¹ Sambhrama prita rasa is called dasya rasa. Gaurava prita rasa is called gaurava prita bhakti rasa., not dasya rasa. Worship devoid of sambhrama (reverence) is not commonly discussed. Thus it is by good fortune of the soul that he attains rati for Krsna without reverence--that is with familiarity (sakhya rasa), pity (vatsalya rasa) or intense desire (madhura rasa). These are all mentioned in the scriptures but their devotees do not concern themselves with scripture, as their nature is their scripture. Though it is not the case that all persons who have attained rati ignore scripture, the subjects of rasa that are being explained for the general devotees to guide them on the correct path are supplied only up to sambhrama rati. To go much beyond that is not in accordance with the aim of this book.

In prita bhakti rasa, the personality of God is accepted. He has two forms: majestic and sweet. Speaking analytically, the sweet form can only be Krsna. In the form of Krsna all majesty is included, but by the prevalence of sweetness, madhurya, the majestic aspect is almost lost. As the case arises, it may sometimes manifest in a non-contradictory way. To consider this in more detail the reader should consult Sri Jiva Gosvami's Sat Sandarbhas and Sri Krsna Samhita. There can be nothing as sweet as the relation with Krsna. Therefore the subject here will be dasya in relation to Krsna of Vraja.

When dasya to Krsna arises, the person thinks himself to be favored by Krsna. There is a love of Krsna dominated by respect, and understanding oneself as the servant. The object of dasya rasa is the supreme form of Krsna, who is holding within his pores the universes, who is the ocean of mercy, the Lord endowed with inconceivable energies, who is worshipped by all perfections, who is the seed of all avatars, who attracts the hearts of the atma ramas, who is the lord of lords, the most worshipable, the most determined, the most forgiving, the protector of those surrendered to him, the most graceful, the embodiment of truth, the controller of karma, the most powerful, the pure, the just, the friend of the devotee, the generous, the most influential, possessing all strength, the most glorified, most grateful and controlled by love.

The asrayas or subjects are adhikrtas, asrita, parisad, and anugas.² These four

types of servants are the asraya of rasa; they are qualified souls. Brahma, Siva, and Indra, who by the Lord's mercy have been given certain powers, are the adhikṛta dasas. Asrita dasas are of three types: saranya, jñanicara and sevanistha. Kaliya, Jarasandha and the imprisoned kings are of the first category. Saunaka and the other rsis when they gave up the desire for liberation are of the second type. Those who are naturally attached to worship of the Lord, such as Harihara, Bahulasva, Ikṣvaku, Srutadeva, and Pundarika are of the third category. The parisads (retinue), who sometimes personally serve the Lord, are devotees such as Uddhava, Daruka, Nanda, Upananda and Bhadraka. Anuga dasas, who always serve the Lord personally are of two types: pura-stha (situated in the city) and Vraja-stha (situated in Vraja). Sacandra, Mandana, Stambha, Sutamba are pura-stha anuga dasas. Raktaka, Patraḥ, Patri, Madhukantha, Madhuvrata, Rasala, Suvilasa, Premakanda, Maranda, Asanda, Candrasa, Payoda, Vakula, Rasada and Sarada are Vraja-stha anuga dasas.

All these servants are humble minded, thinking themselves as objects of the Lord's mercy; they are ready to carry out his orders, are faithful and recognize the Lord as master. Some are dhṛya dasa, some are dhira das and some are vira dasa. Among the four types, the asrita, parisads and anugas may be either nitya siddha (eternal associates), siddha (perfected souls situated in the spiritual world) or sadhaka (perfected but in this world).

The usual stimuli for this rasa are the sound of Kṛṣṇa's flute, the sound of his horn, glancing at the devotee while smiling, hearing Kṛṣṇa's qualities, his lotus, his footprints, new clouds, and the fragrance of his body. Special stimuli are the mercy of Kṛṣṇa, the tulasi on His feet, and the food remnants and foot water of Kṛṣṇa. These are the vibhavas.

Besides the thirteen anubhavas previously mentioned, there are a few more symptoms visible in the dasa bhaktas: 4 always obeying the Lord's orders thoroughly, friendship with other servants of Kṛṣṇa, absence of even a drop of envy in serving the Lord, and being fixed in servitude to the Lord. In dasya rasa, the eight sattvika bhavas, such as being stunned, also appear. The sancari bhavas of joy, pride, remembrance, dismay, meekness, worry, anxiety, thoughtfulness, enthusiasm, fickleness, argumentativeness, disturbance, bashfulness, inertness, illusion, madness, concealment, attentiveness, dreaming, fatigue, sickness and death are visible.

In this rasa, because of the awareness of the Lord as master, there is reverence coupled with an anxiety of how to perform the service properly. This is called sambhrama. This mood, combining with prema, becomes the sthaya bhava for this rasa. 5 This sthaya bhava arises gradually through the previously discussed methods of practice for the asrita dasas. For the parisads and anuga dasas, this rati is stimulated by previous impressions. These remembrances are awakened by hearing about or seeing the Lord. In dasya rasa, prema, sneha, and raga are also seen. 6

The rasas are progressively superior, attractive and amazing. If the sadhaka has

greed, then he develops qualification for these rasas. Whatever rasa the devotee develops an attraction for during practice becomes his eternal rasa. Bhakti which possesses rasa is called ragatmika bhakti. Raganuga bhakti which was dealt while describing sadhana bhakti follows after this ragatmika bhakti. The raganuga bhakta imitates the behavior and qualities of the perfected devotees in these rasas. The devotee imitates whichever rasa he accepts as his life and considers supreme. He will attain that form of life when he reaches perfection. This is the limit of sambhrama priti.

Thinking of the Lord as superior due to family relationship is called gaurava. Gaurava priti is love based on understanding of the Lord as ones father. As this has been discussed in Bhakti Rasamrta Sindhu, nothing more need be said here.

Part Five Sakhya rasa Preya bhakti rasa

When sakhya sthaya bhava becomes nourished by vibhavas, anubhavas, sattvika bhavas and sancari bhavas, it becomes sakhya rasa. Krsna and his friends are the foundation of this rasa. Two-armed Krsna is the visaya. He is well dressed, endowed with all good qualities, skillful in various amazing languages, strongly built, eloquent, learned, genius, skillful, compassionate, skillful at fighting, playful, intelligent, tolerant, attractive to others, prosperous, devoid of sorrow, the best of the best. Krsna's friends are all similar to him (in qualities, dress etc.), unrestricted, and endowed with familiarity. Some of the friends reside in the city and others in Vraja. City friends are Arjuna, Bhimasena, Draupadi, Sridama brahmana. Of these, Arjuna is the best. The friends in Vraja become grief-stricken on not seeing Krsna even for a moment; they always play with Krsna; and they take Krsna as their very life. Thus they are considered the chief friends of Krsna.

There are four types of friends who eternally serve Krsna in Vraja: suhrd, sakha, priya sakha and priya narma sakha. Surhds have a mixture of parental affection; they are slightly older than Krsna; they try to protect Krsna with their weapons from attacks of the demons. Subhadra, Mandalibhadra, Bhadravardhana, Gobhata, Yaksa, Indrabhata, Bhadranga, Mahaguna, Virabhadra, Vijaya and Balabhadra are some of the suhrds. Those who are younger than Krsna, whose mood is slightly mixed with dasya are called sakhas. Visala, Vrsabha, Ojasvi, Devaprastha, Varuthapa, Maranda, Kusumapida, Manibandha and Karandama are some of the sakhas. Of these Devaprastha is the best. Sridama, Sudama, Dama, Vasudama, Kinkini, Stokakrsa, Amsu, Bhadrasena, Vilasi, Pundarika, Vitanka and Kalavinka are amongst the priya sakhas (equal in age with pure sakhya). They please Krsna by playing and fighting (using hands and sticks). The priya narma sakhas are the best of all, because of their strong confidential friendship with Krsna. Subala, Arjuna, Gandharva, Vasanta and Ujjvala are their names. Among them Subala and Ujjvala are prominent. Ujjvala is very skillful at joking.

The friends are divided into three types; those who are nitya siddhas, those who are devatas and those who are sadhana siddhas. Some of them are naturally sober

and serve Krsna as ministers. Others are frivolous and comical. Others by their upright conduct bring pleasure to Krsna. Others astonish Krsna by their crooked ways. Some impudently argue with Krsna and others with sweet words please Krsna. All the friends create variegated moods in the pastimes through their pure but sweet friendship with Krsna.

The stimuli for sakhya rasa are Krsna's age, his form, his horn, his flute, his conch, his joking, his qualities such as prowess, his dear followers, and imitating the actions of the king, the devatas and avataras. The kaumara, pauganda and kaisora ages are all present in sakhya rasa. In Vraja, kaumara, pauganda and kaisora ages are seen; in Mathura and Dvaraka only kaisora is seen. The kaumara age is most suitable for vatsalya (parental) rasa. Pauganda is divided into three parts, of which the middle is most suitable for sakhya. The beginning of kaisora age is most suitable for madhurya rasa.

The common anubhavas of this rasa are fist fighting, ball games, playing dice, carrying Krsna on their shoulders pleasing Krsna by stick fighting, sleeping together on the same bed, sitting with Krsna on a seat or swing, joking and playing in the water, sing and dancing with Krsna. The anubhavas of the suhrds are giving counsel on what to do and what not to do, to start beneficial activities, to proceed first in any activity. The anubhavas of the sakhas are putting betel in Krsna's mouth, putting tilaka on Him, smearing his body with sandal wood, and drawing pictures on his face. The priya sakhas' anubhavas are being defeated by Krsna, stealing his clothing while dressing, snatching flowers from him, being decorated by Krsna, and scuffling with him. The anubhavas of the priya narma sakhas are to act as messengers for the gopis, to introduce the gopis love to Krsna, to side with Krsna in the gopis presence, and to side with the gopis in Krsna's presence, whispering privately. All the different types of friends also help the servants (dasas) in decorating Krsna with forest flowers and jeweled ornaments, dancing and singing before him, herding the cows, massaging His body, stringing garlands and fanning Krsna.

All the sancari bhavas except ferocity, apprehension, and laziness appear in sakhya rasa. In separation, all the rest of the sancari bhavas except intoxication, joy, pride, sleep, fortitude appear. And in meeting all the rest of the sancari bhavas except death, fatigue, sickness, forgetfulness and humility appear. Rati without reverence and with strong faith in Krsna is the sthayi bhava: strong faith without the obstacle of reverence is called visrambha (familiarity). In sakhya rati there is an increase from pranaya, to prema, to sneha, and to raga. When there is qualification for sambhrama but it is not at all present the love is called pranaya. In the pastimes on earth, in sakhya rasa there is also separation, but actually Krsna is never separated from the inhabitants Vraja.

In this rasa there is an indescribable emotion in the heart created by the fact that the sweet love between Krsna and his devotee are of the same type, whereas in dasya rasa and vatsalya rasa, Krsna and the devotee have different emotions. Thus the devotees in sakhya rasa (preya bhakti rasa) realize that this rasa is the best (preyan).

Part Six Vatsala bhakti rasa.

When vatsalya rati is nourished by the vibhavas, anubhavas, sattvika bhavas and sancari bhavas it is called vatsala bhakti rasa. Krsna and the elders are the foundation (alambana). Krsna (as visaya) is dark in color, beautiful, having all good qualities, soft, speaking cute words, kind, bashful, gentle, respectful, and generous.

As a son, Krsna does not manifest power and becomes the object of care by his parents. The asrayas are the superiors to Krsna, those who rear and teach Him. Nanda, Yasoda, Rohini, the mothers of the cowherd boys, Devaki, her co-wives, Kunti, Vasudeva, and Sandipani Muni are Krsna's superiors. Their order of superiority starts from Nanda and Yasoda, who are the best. The stimuli are Krsna's age, form, cloth, his naughtiness, his sweet words, His smile and His playing. The kaumara age is divided into three parts. Krsna has a pearl in his nose, in his hand He is holding butter and around His waist He has small bells during the middle period. At the end of kaumara age His waist is somewhat thin, His chest is broad and His head has black hair. He herds the calves in the nearby woods, He plays with his friends, He plays on His small flute and blows His horn at the end of the kaumara age.

The general anubhavas are smelling Krsna's head in affection, rubbing His body, giving Him blessings, giving Him orders, caring for Him (bathing him etc.), protecting Him, and giving good instruction. kissing, embracing, calling His name, arguing with friends are the general activities. The eight sattvika bhavas and additionally, milk flowing from the breast, make nine sattvika bhavas in vatsala bhakti rasa. . The sancari bhavas are the same as for dasya rasa with the addition of forgetfulness.

Showing loving compassion to a person in need without reverence is called vatsala. Vatsalya is the sthayi bhava. The vatsalya rati of Yasoda and Nanda is by nature very deep. Sometimes it is on the level of prema, sometimes on the level of sneha, and sometimes on the level of raga.

Though there is the possibility of many symptoms of sancari bhava in separation from Krsna, anxiety, lamentation, indifference, inertness, meagerness, fickleness, madness and illusion are seen. Because it gives such indescribable bliss, learned men have designated this rasa, in which the sthayi bhava is parental affection and the object of affection is their son, as the chief rasa. Where affectionate response from Krsna is not apparent, prita (dasya) rasa is weakened, and sakhyā rasa disappears. However vatsalya rasa is not disturbed in this condition. This is the superiority of vatsalya rasa.

The three wondrous rasas-dasya, sakhyā and vatsala - sometimes mix together in one personality. Baladeva has sakhyā mixed with vatsalya. Yudhisthira has vatsalya mixed with sakhyā. Ahuka has dasya mixed with vatsalya. The old abhiras have vatsalya mixed with sakhyā. Nakula, Sahadeva and Narada have sakhyā mixed

with dasya. Siva, Garuda and Uddhava have dasya mixed with sakhya. Aniruddha and other grandsons of Krsna also have mixed rasa. Thus many devotees are seen to have mixed states. Those who are fixed in the three respective rasas understand their own rasa as supreme. However madhura rasa is the main rasa and by its help these three rasas operate.

1 B.R.S. 3.2.3-7, 11-15

2 B..R.S.3.2

3 B.R.S.3.2.59

4 B.R.S.3.2.61

5 B.R.S.3.2.63, 59-71

6 B.R.S.3.2.76-78, 81, 87

Part Seven

Madhura bhakti rasa

Here a glorification of the madhura rasa will be given for the benefit of those qualified for this subject. The next paragraphs are taken from Jaiva Dharma's Thirty- first Chapter in which Vijaya and Guru Gopala Gosvami discuss these topics. The qualified readers, considering these topics with deep attention, may enter this rasa.

Among the main rasas, madhura rasa is said to be the most difficult to understand. There can be no doubt about the superiority of this rasa when it is understood that all the qualities of santa, dasya, sakhya and vatsalya rasas are eternally present within it, and whatever is excellence is lacking in them is perfectly existing in madhura rasa. However, this rasa is not attractive to those persons cultivating liberation, because of the dryness in their hearts resulting from their sadhana. It is difficult for the person attracted to material enjoyment as well to appreciate a process completely different from anything in the material world. Since the madhura rasa of Vraja is completely different in quality from the loving relationships in the material world it is not quickly understood. How is it that this wondrous rasa is so similar to the material relation between man and woman? One should understand that all material variety is but a reflection of the variety in the spiritual world¹. The material world is a reflection of the spiritual world. It is a mysterious principle that the reflected image takes on qualities opposite of the original. What is supreme in the original becomes the lowest in the reflection. What is lowest in the original becomes highest in the reflection. This can be understood by looking at the reflection of a body in the mirror: the limbs of the body reverse their position in the mirror. The supreme object, by the power of the inconceivable energy, becomes reflected in the shadow of this energy, material existence. This transformation is perfect, and thus the attributes of the supreme object are perceived in the opposite way in the material world. Thus the most wonderful rasa of the supreme object takes on opposite qualities, becoming the most abominable rasa in the material world. The wonderful variety of joy in the supreme object constitute its rasa. As this rasa has its counterpart in the material world, the conditioned soul begins to speculate that the supreme must be without quality, without existence, since quality and variety belong to matter. Taking shelter of material logic it is easy to reach this conclusion. In reality however, the

supreme object is endowed with the quality of rasa; there are amazing varieties in the supreme object. This variety is reflected in the material rasas. Thus, by observing the variety in the material rasas, one can infer the presence of spiritual rasa. Whatever variety exists the spiritual rasas also exists in the material rasas.

At the very bottom of the spiritual realm is the abode of Siva, the brahman devoid of quality, endowed with santa rasa, the quality of peace. Above that is dasya rasa, in Vaikuntha. Above that is sakhya rasa in Goloka. Above that is vatsalya rasa, which manifests in the house of Nanda and Yasoda in Goloka. On the top is the madhura rasa which manifests in the places of pastimes of the gopis. Madhura rasa by inversion becomes the lowest in the material realm. Above that is parental affection, then friendship, and above that service. On top is peace, santa rasa. Basing their standards on the material condition, people conclude that madhura rasa is low, shameful and sinful. However, in the spiritual world this rasa is pure, spotless and filled with astounding, perfect, sweet bliss. In the spiritual world, Krsna and the exchanges between Krsna and the gopis, which are arranged through his various energies, are extremely pure, being the principle of existence. The behavior reflected in the material world is shameful for society.

Actually it is not contrary to dharma that Krsna is the only enjoyer, the male, and the inhabitants of the spiritual realm are the enjoyed (female) elements in madhura rasa. In the material world, of course, if one individual acts as the enjoyer and another individual acts as the enjoyed, it is contrary to natural principles and is considered shameful or detestable, for one soul should not enjoy or exploit another soul. All the souls are to be enjoyed and Krsna is the only enjoyer. In other words, anything contrary to the eternal nature of the souls is necessarily shameful and despicable. Keeping in mind the example of the object and its reflection, there must be a very good resemblance between the relations of man and woman in the material world and the spotless pastimes of Krsna and the gopis. However, one is very low and the other is most excellent.

Such an explanation has made my faith very strong. All my doubts are finished. I have been able to understand the condition of the madhura rasa of the spiritual world. The wonderful experience of bliss is as sweet as the very sound of the word madhura. Those who derive bliss from santa rasa while there is madhura rasa must be very unfortunate. I am very eager to understand the foundation of this rasa.

Readers, please understand the spiritual beauty of madhura rasa as Vijaya Kumara did, and have deep faith. By listening to the Vraja pastimes with such faith, this madhura rasa will manifest in you as well.

Krsna is the visaya and the gopis, beloved of Krsna, are the asraya.² This Krsna is the color of a new monsoon cloud, pleasant, sweet, endowed with all good qualities, strongly built, adolescent, a good speaker, powerful, pleasing to hear, intelligent, genius, mild, witty, crafty, happy, grateful, skillful, controlled by love, grave, excellent, glorious, attractive to women, eternally fresh, performer of wonderful activities, most dear, and player of the flute. All the qualities of cupid are defeated by a glimmer from His foot. His side-long glance bewitches the hearts of all. He is the ocean of wonderful pastimes for young women. Krsna,

with transcendental qualities and form, is the only hero, the only object of love. This Kṛṣṇa will become visible in the heart purified by devotion.

What is the difference between pure sattva and mixed sattva? Whatever exists has existence, *satta*. An object that has location, form, quality and action is called *sattva*. Such an object, when it has no beginning (*anadi*), no end (*ananta*), existing ever the same, independent of the past and present divisions of time, and full of excellent qualities is called *suddha sattva*. It is manifested from the pure *cit sakti* of the Lord. The shadow energy of the *cit sakti*, the material energy, is subject to the transformations of past and future time. Anything existing (*sattva*) which is dependent on this material energy has a beginning and, under the influence of passion and ignorance, has an end. This type of existence is called mixed *sattva*. The pure soul is *suddha sattva*.³ His form, qualities and activities are also *suddha sattva*. The conditioned soul is mixed with passion and ignorance. How does the soul heart become transformed by *suddha sattva*? As long as the soul remains in the material world, the pure, *suddha sattva* condition does not arise. The soul attains his own identity when the transformation takes place. This cannot result from performance of pious activities or cultivation of knowledge. Dirt cannot be removed from the body by scrubbing it with more dirt. Material action is the dirt, so how can it clean the soul? Negative knowledge, like fire, when applied to the dirt, annihilates even the object it is supposed to clean. How can that give happiness? Only *bhakti*, created by the mercy of guru, Kṛṣṇa, and the devotees, can produce this state of *suddha sattva*. This *suddha sattva* state makes the heart bright.

Now, how many types of hero are there? Kṛṣṇa reveals himself as four types of hero: *dhirodatta*, *dhira lalita*, *dhira santa* and *dhiroddhata*. Sometimes he acts as *pati* and sometimes as *upapati*.⁴ What are *pati* (married lover) and *upapati* (unmarried lover)? It is a very great secret; it is a secret jewel in the spiritual world. *Parakiya rasa* is the *kaustubha* jewel amongst all the jewels. By taking up a conception of the Lord as formless and devoid of quality, no *rasa* results. The Vedic statement '*raso'vai sah*' becomes meaningless. By extreme negation of bliss, such *nirvisesa* conception becomes devoid of excellence. When a personal conception arises, then *rasa* also arises. *Rasa* should be regarded as the essence. A slightly personal conception endowed with majesty is superior to the impersonal conception. But the clear conception of the Lord as master in *dasya rasa* is superior to *santa rasa*. *Sakhya rasa* is superior to that. *Vatsalya* is even better. And *madhura rasa* is the best. In the same manner of succeeding excellence, *parakiya madhura rasa* is superior to *svakiya madhura rasa*.

Self and other are two principles. From establishing the sense of self arises self-enjoyment. This is an eternal quality in Kṛṣṇa; the quality of giving enjoyment to the other in pastimes is also eternal in Kṛṣṇa. It is natural for the Supreme Lord to be capable of harmonize all conflicting qualities.⁵ On one side is Kṛṣṇa's self-enjoyment expressed in *svakiya rasa*, and on the other side is the giving enjoyment to others in the supreme form of *parakiya rasa*. When the lover and beloved meet through attraction, being extremely bent on giving pleasure to the other party, this *parakiya rasa* arises. If the *rasa* moves towards self-enjoyment, then *rasa* dries up. If it moves towards giving enjoyment to the other, then the *rasa* increases.

Where Krsna is the only master, parakiya cannot become the object of criticism. When an ordinary person takes the role of the enjoyer, then immediately there is consideration of right and wrong, and parakiya becomes despicable. Relations between a man and a woman married to someone else is considered very low class. Rupa Gosvami says that the low position given to the unmarried lover as hero in literary criticism, is reserved for the material hero, not in relation to Krsna, who is beyond material consideration, and acts as He does to taste the essence of rasa. The person who marries a woman is called pati, or husband.⁶ The person who transgresses the rules of dharma and marriage etiquette due to strong attraction in order to obtain a married woman, and in whom that love becomes the principle of his life, is called upapati.⁷ The woman who ignores conventional dharma and marriage rules and offers herself to some man is called parakiya. She may be either married or unmarried.⁸ The woman who accepts a husband by marriage rites, who is eager to follow her husband's orders and is faithful to fulfilling her duties as a wife is called svakiya. Krsna's lovers in Dvaraka are all svakiya. His lovers in Vraja are all parakiya.

(Excerpts have been taken from the conversation between Vijaya and Gopala Guru. Here the excerpts end.)

The condition of the transcendental pastimes of the svakiya and parakiya women with Krsna will now be described. These pastimes are eternal in Goloka. Just as there are daily pastimes in the earthly Vraja, so there are also daily pastimes in Goloka. Whoever is in the spiritual world can see the pastimes there since they have spiritual eyes to see. Those same pastimes occur on the earth, but those who observe with eyes covered with material qualities can see only things influenced by maya. They see the eternal parakiya of the spiritual world as material dealings. Krsna's pastimes have no material low qualities, but material senses must see only material low qualities. Krsna showed this truth to the gopas who appeared with him in the material world.⁹ There is no fault or shame in the parakiya pastimes of the gopis because material condemnation of such women cannot apply in this case. The parakiya rasa which the gopis, eternal energies of the Lord, taste in Goloka is most praiseworthy. Is there any fault in the fact that Krsna, in order to bring the taste of rasa to the material world, also brings the gopis from Goloka? Krsna is not a material hero, and the pastimes are only for the benefit of the souls in this world. If they cannot see these pastimes, how can they taste that excellent madhura rasa and become fit to attain the highest rasa? It is necessary that the devotee becomes a gopi to experience this madhura rasa. To attempt to become Krsna and enjoy the rasa will end in disaster. Cheating pretenders commit this offense.¹⁰

Amongst millions of liberated souls, to find a devotee of the Lord is very rare. Even the devotee interested in the majestic aspect of the Lord cannot see Goloka. They attain service to the majestic form of the Lord in Vaikuntha, after getting liberation. Amongst those who worship Krsna in the rasa of Vraja, only those to whom Krsna bestows mercy are able to see Goloka. By the mercy of Krsna the vastu siddha bhakta is brought to Goloka. Those who are svarupa siddhas remain in this world with the identity of a gopi. Those who are covered by the mode of ignorance, see only the material world, even when performing their

worship. Those covered by the mode of passion can see a little better. Those devotees in sattva mode realize a reflection of Goloka when they see the earthy Gokula. The devotees beyond the modes of nature very quickly obtain a body of a gopi in Goloka, the spiritual world, by the mercy of Krsna. Goloka becomes realized to the extent of the removal of maya. Yasoda's giving birth, Krsna's birth in the prison, the marriage of eternal gopis with Abhimanyu and others which gives rise to the mood of parakiya appear to be very material in the earthly Vraja. But these events all occur by the influence of yoga maya with specific spiritual intentions behind them. They are not false, but are the perfect replica of Goloka. But they appear material in Vraja due to the material vision of the seer. In Goloka those same events are eternally present in the form of beliefs, which nourish the rasas. Those who are aspirants for service of the eightfold pastimes by taking the form of gopis must take support of earthly Vraja. According to the amount of mercy from Krsna, they obtain purity in their service.

Will Vraja pastimes continue during the final devastation? At that time all the pastimes remain in Goloka. Through practice during eight times of the day, a person realizes the eternal nature of the daily pastimes of Krsna. During the duration of universes, the Vraja pastimes rotate from one universe to another. At the time of final devastation, the pastimes remain in Goloka. Though Krsna may disappear from the earth, Vraja and Mathura do not disappear, but remain for the benefit of the devotees performing sadhana.

Krsna is the only lover. He is perfect in Dvaraka, more perfect in Mathura and most perfect in Vraja. As he takes the forms of pati and upapati in the three places, he takes on six forms. Considering the four types starting with dhirodatta, he then appears in twenty-four forms. Considering his nature as anukula (favorable), daksina (expert), satha (deceitful) and dhrstha (impertinent), his forms become multiplied by four, so the total is ninety six. There are twenty four forms in svakiya rasa and twenty four forms in parakiya rasa. The twenty four forms of parakiya in Vraja are eternal.¹¹

There are five types of assistants to the lover; attendants (ceta), companions (vita), buffoons (vidhusaka), masseurs (pitha mardakas) and dearest friends (priya narma sakhas).¹² They are all skillful at speaking pleasant words, they have deep attachment, they are good judges of time and circumstance, they are skillful at pleasing the gopis and giving good advice. The attendants such as Bhangura and Bhrngara are skillful at searching, carrying out secret work, and very smart. Krsna's companions such as Kadara and Bharatibandha are sly, skillful at dressing, at conversation, and at bringing others under their control. The buffoons, such as Madhumangala and Vasanta among the gopas, are fond of eating, fond of arguing, fond of gesturing, skillful with words, and they dress in a comical way. The pitha mardakas such as Sridama, though having qualities similar to Krsna, serve Him obediently. The most confidential of friends, Arjuna and Subala, priya narma sakhis, understand the mood of the gopis and know their most intimate secrets. The assistants are in dasya rasa. The masseurs are in vira rasa and the others are in sakhya rasa. The assistants are servants, and the other four types are friends.

The female messengers are also assistants to the hero; they are of two types:

svayam duti (natural) and apta duti (appointed). Glances and the sound of the flute are the natural messengers; Vira, who is skillful at speaking and Vrnda, expert at flattery, are the apta dutis. Regular messengers are Lingini, Daivajna and Silpakarini.

The gopis are the asraya. They are either svakiya or parakiya. Svakiya is not very evident in Vraja, but parakiya is very evident there. Most of the gopis are in parakiya rasa because madhura rasa does not display its splendor otherwise. The rasa of Krsna's wives in Dvaraka is restricted. Rasa established through desire alone is unrestricted, and gives more pleasure to Krsna. Siva, knowledgeable of this rasa, has said that the beauty of a woman and difficulty of attaining her due to the obstacles which must be removed, are the strongest weapons of cupid. Visnugupta has said the same. When the married women of Vraja desire to give enjoyment to Krsna, their love become decorated with all good qualities and a splendor which defeats all else. The sweetness of rasa does not increase to this extent with Laksmi and other energies.

There are three types of gopis: sadhanapara, devi and nityapriya. Sadhana priya gopis (those who attained their position by sadhana) are of two types: yautika and ayautika. The munis and the Upanisads, who are attached to a group or yuta are called yautiki. Those munis who were worshippers of Krsna but could not attain their desire on seeing Rama's beauty became inspired to attain the status of gopis, finally attained birth as gopis in Vraja through their sadhana. The Upanisads also by sadhana attained birth as gopis.

The female inhabitants of svarga who took birth in Vraja to serve Krsna by the order of Brahma, and the female demigods who served Krsna when he appeared in the heavenly planets as partial incarnation, are called devi. They are counted among Radha's prana sakhis. Gayatri, mother of the Vedas, took birth as a gopi in the form of Kama gayatri to take Krsna's association.

Everything created in Vraja on earth by the Lord's energy is without fault, as it is not made of material energy, but is the creation of the Lord's yogamaya spiritual energy. Thus the nitya siddhas, coming from the spiritual world, are not contaminated. Along with the nitya siddhas, the Upanisads, Gayatri and the female inhabitants of svarga in gopi forms all served Krsna in parakiya mood. Among the nitya siddhas, Radha and Candravali are the chief gopis. All the gopis, like Krsna, are endowed with qualities like beauty and pleasing speech. These gopis appear as individualized portions of the hladini sakti when the bliss portion of the Lord agitates the cit portion.¹³ , , Krsna performs his eternal pastimes in Goloka with those gopis endowed with the sixty four arts produced from his own form. Some of the gopis mentioned in the Skanda Purana and Prahlada Samhita as well as other scriptures are Radha, Candravali, Visakha, Lalita, Syama, Padma, Saivya, Bhadraka, Tara, Vicitra, Gopali, Dhanishta, and Pali.¹⁴ Candravali is also called Somabha. Radha is also called Gandharva. Khanjanaksi, Manorama, Mangala, Vimala, Lila, Krsna, Sari, Visarada, Taravali, Cakoraksi, Sankari and Kumkuma are also well known. These are leaders of groups (yuthesvari). There are hundreds of groups. The total number of gopis in all the groups is hundreds of thousands. Visakha, Lalita, Padma and Saivya are famous as being especially excellent. Among the leaders of the groups, Radha and the eight principal gopis are chief, being equipped with all suspiciousness. Though

Visakha, Lalita, Padma and Saibya are qualified as group leaders, being absorbed in the mood of bliss of Radha. Visakha and Lalita become the obedient companions of Radha and Padma and Saibya become obedient to Candravali. Among all the leaders, Radha is supreme. Many of the gopis in her group are followers of Lalita. Some are followers of Visakha. by great fortune a soul can gain entrance to Lalita's group.

Between Radha and Candravali, Radha is the very form of mahabhava, being most excellent in all qualities. The glory of Radha Madhava is celebrated in the Gopala Tapani Upanisad and the Rk Parisistha. Radha is the essence of the hladini sakti, the epitome of love, splendid with sixteen types of decoration and twelve types of ornaments. But she is so beautiful that she does not need decoration or ornament. She has well curled hair, shining face, long eyes, splendid breasts, thin waist, well formed shoulders, and jewel like fingernails. There is no such combination of wonderful qualities in the three worlds. The sixteen beauties of her body are her bath, the sparkle of the jewel in her nose, her blue dress, her sash, her earrings, her braid, the sandalwood on her body, the flowers in her hair, garland around her throat, a lotus in her hand, betel in her mouth, kasturi on her chin, kajal on her eyes, colored cheeks, lac on her feet, and tilaka on her forehead. The twelve ornaments that beautify her are the jewel in her hair, the silver earrings, the belt on her hips, the gold locket around her neck, the gold pin in her ear, the bracelets on her wrists, throat ornaments, rings on her fingers, necklace around her neck, armbands, jeweled anklets and rings on her toes. Like Krsna she is endowed with unlimited good qualities. Fifteen qualities are prominent.

She is sweet in appearance, adolescent, fickle in glance, bliss-giving smile, with auspicious marks on the hands and feet, a fragrance that drives Krsna mad, knowledgeable of music, sweet speech, skillful at joking, obedient, compassionate, witty, efficient, bashful, respectful, patient, grave, playful, shows symptoms of mahabhava, the residence of love in Gokula, whose fame is spread through unlimited universes, object of affection for elders, dependent on the love of her friends, most dear to Krsna, makes Krsna obedient to her orders.

The Varaha samhita, Jyotisa sastram, Kasi Khanda and Matysa and Garuda Puranas described the auspicious marks.

Left foot

barley corn at the base of the big toe
cakra on the mount,
lotus on the mount of the middle toe,
flagstaff on the mount of the third toe, flag ,
an upward line on the middle foot,
goad on the mount of the little toe.

On the right foot

conch at the base of the big toe,
fish on the heel
altar on the mount of the little toe,
a ratha above the fish,
hill, circle, club and trident

Left hand

line starting below the index finger and extending to the little finger
line below this running parallel to the space between the index and thumb
a line from the wrist to the space between the index finger and thumb
cakras on the five fingers in a special form called nandyavarta
elephant below the ring finger
horse below the heart line
bull below the head line
ankusa below the little finger
fan, tree, post, arrow, club, garland

right hand:

same three lines
five conches on the tips of the fingers
camara below the index finger
ankusa below the little finger
palace, drum, thunder bolt cart, bow, sword, vase

Seven marks on the left foot, eight marks on the right foot, eighteen marks on the left hand and seventeen marks on the right hand make fifty auspicious marks.

The individual souls have all these qualities in a very small degree. The devatas have these qualities to slightly greater degree. Radha has all the qualities in full, all being spiritual as well. Gauri and others do not have these qualities with the same purity or fullness. Radha is the zenith of all wonderful qualities.

Radha's group is supreme. All the members of her group are full of all good qualities, and all their gestures attract Madhava. Radha has five types of companions (sakhis): sakhi, nitya sakhi, prana sakhi, priya sakhi and parama prestha sakhi.¹⁵ The famous sakhis are Kusumika, Vrnda, Dhanistha.. Kasturi and Manimanjuli are nitya sakhis. Prana sakhis like Sasimukhi, Vasanti, and Lasika, almost have the same appearance as Radha. Kurangaksi, Sumadhya, Madanalasa, Kamala, Madhuri, Manjukeshi, Kandarapasundari, Madhavi, Malati, Kamalata, Sasikala are priya sakhis. The eight major sakhis, the parama prestha sakhis are Lalita, Visakha, Citra, Campakalata, Tungavidya, Indurekha, Rangadevi, and Sudevi. At certain times, for the perfection of love of Radha and Krsna, they show more love for Krsna and at other times they show more love for Radha. There are also internal divisions (gana) in each group (yutha) of sakhis.

In Vraja pastimes there is no place for the insignificant laws of marriage which are characteristic of the material world. There is not place for criticism of the parakiya of the gopis as material parakiya since Krsna brings his spiritual parakiya rasa to Gokula in the material world. The gopis have the most intense love for Krsna, and for Krsna alone. The ocean of intense emotions that appear due to their attachment for Krsna is such that not only the non-devotees, but even the vaidha bhaktas, cannot understand. Even Krsna could not maintain his four-armed form in the presence of the gopis' intense love.

The heroine is of three types: svakiya, parakiya and samanya. The svakiya and parakiya lovers of Krsna have already been discussed. Samanya or common lover is defined by the material scholars as a prostitute, who has only selfish interest at heart. She does not show dislike of a hero lacking good qualities, nor does she show any attraction for a lover endowed with good qualities.. The love of such a woman is actually defective conjugal love. Though Kubja's relation was of this type (samanaya), her love may be classed as a low form of parakiya because of small amount of attraction for Krsna. On seeing Krsna's form she desired to put sandalwood on his body. But her attraction or rati was inferior to that of the queens of Dvaraka. The svakiya and parakiya types are divided into three types each: mugdha, madhya and pragalbha. Taking all the varieties of Krsna's lovers together, there are fifteen types.

There are eight conditions of the fifteen types of gopis: abhisarika, vasakasajja, utkanthita, khandita, vipraladbha, kalahantarita, prositabhartrka and svadhinabhartrka. When a gopi under the spell of love for Krsna cannot give him up for a moment, svadhinabhartrka is called madhavi. When the gopis fall under the condition of svadhinabhartrka, vasakasajja and abhisarika, they decorate themselves with ornaments. Under the conditions of khandita, vipraladbha, utkanthita, prositabhartrka and kalahantakarita the gopis leave their ornaments aside and placing their left hand on their cheek, they lament and grieve. In love of Krsna, such grief is part of the wonderful variety found in the highest spiritual bliss. According to the degree of intensity of love, the gopis are also classed as superior, medium and ordinary. According to the intensity of the love of the gopis, Krsna responds with similar intensity. The superior gopi will give up all activity in order to create a moment's happiness for Krsna. At hearing about the suffering of Krsna, such a gopi's heart will break. The medium gopi, on hearing of Krsna's suffering will become somewhat moved. The ordinary gopi fears some obstacle in meeting Krsna.

The total variety of lovers is three hundred and sixty. The fifteen types multiplied by the eight conditions becomes one hundred and twenty. When this is multiplied by the three grades of gopis it becomes three hundred and sixty. These are the various emotional moods of the gopis serving Krsna.

The behavior of the leaders of the groups may be classified as svapaksa (congenial), vipaksa (antagonistic) and tatastha (neutral). To help out the gopis who are thirsting for sight of Krsna, there are two types of match makers. The svayam duti expresses the love directly to Krsna.. Accusations against Krsna may be through bodily gesture, voice or glances. Mockery is the vocal effort, using direct words and indirect meanings. The mockery is made directly or indirectly to Krsna. The request is either representing one self or representing another gopi.

Those who are faithful, eloquent and affectionate are called apta duti. The apta dutis are of three types: amitartha, nistartha and patrahari. Artists, fortune tellers, renunciates, servants, nurses, the presiding deity of the forest and sakhis are counted among the dutis. The artists by pictures and the fortune tellers by interpreting astrological charts bring about meetings of Krsna and a certain gopi.

Purnamasi, wearing the dress of a mendicant, is an example of a lingini duti. Lavanga Manjari and Bhanumati, paricarika dutis, also become dhatreyi dutis of Radha. Vanadevi is the presiding deity of Vrndavana. The sakhis use direct and indirect mockery and all types of suggestions, praise and indifference. If Krsna makes a proposal to them when they are alone, they refuse.

The sakhis have sixteen types of service, which they perform with utmost attention.

1. They praise the Krsna and the beloved in front of each other.
2. They increase the mutual attachment of the Krsna and beloved.
3. They decorate Krsna and beloved.
4. They offer the beloved to Krsna.
5. They joke.
6. They give consolation.
7. They prepare their costumes for meeting.
8. They express the love of one for the other.
9. They hide the faults of Krsna and the beloved.
10. They help to deceive the husband of the gopi.
11. They give instruction so that Krsna can meet the gopi at the right time.
12. They fan and wave camara.
13. They criticize Krsna at certain times.
14. They criticize the gopi at certain times.
15. They send messages.
16. They protect the life of the beloved gopi.

Those sakhis who bear equal love for Radha and Krsna but are loyal adherents of Radha are considered the best. They are called the priya sakhis and parama prestha sakhis. The sakhis are classified as belonging to the same party, to a friendly party, to a neutral party or to an antagonistic party. This nourishes the rasa. The pride and hatred that is manifest in relation to the antagonistic party is for the intensification of rasa. They are all parts of the indivisible love of Krsna and the gopis. These topics are more elaborately described in Ujjvala Nilamani and Jaiva Dharma. By consulting those books the qualified person can realize their nature. For fear of offense by unqualified persons nothing more will be said here.

The stimuli or uddipanas for madhura rasa are the qualities, names, character, decorations, related objects and neutral objects of Krsna and the gopis. The qualities may be mental, vocal or bodily. The anubhavas of this rasa are called alankara (ornaments), udbhasvara, and vacika (vocal). Alankaras are of twenty types, such as bhava and hava. When the emotion of the heart appears in the body, it is called udbhasvara. There are twenty types of vacika anubhava, such as alapa and vilapa. The eight sattvika bhavas are also present in this rasa. All the sancari bhavas except for ferocity and laziness are present.

Madhura rati is the sthayi bhava of this rasa. This rati arises through things related to accusation, pride, analogy, special items of Krsna, and nature. That madhura rati which arises from nature is the best. That quality which reveals itself

without waiting for any other cause is called the nature of an individual. That nature may be either nisarga or svarupa. A nature which results due to determined practice over many births, due to hearing about the qualities and form of the Lord is called nisarga. That nature which is without origin or cause, being innate is called svarupa. It may be directed towards Krsna, towards certain gopis, or towards both. The rati for Krsna displayed by the eternal gopis svarupa, whereas the rati of those who have attained perfection in their present bodies due to practice is nisarga. The rati of the practitioner is aroused due to accusation, pride, analogy etc. After the devotee attains nisarga rati, he can then attain svarupa rati of the gopis.

There are three varieties of rati: sadharani (ordinary), samanjasa (consistent) and samartha (powerful). The rati of the gopis of Gokula is samartha. The rati of the queens in Dvaraka is samanjasa. Kubja's rati is sadharani. Rati becomes samartha when it has the power to overcome everything else. It is endowed with the power to forget everything else. When it becomes firm enough to withstand all contrary moods, it becomes prema. When prema gradually reveals its sweetness it takes the forms of sneha, mana, pranaya, raga, anuraga and bhava. Just as sugar cane becomes juice, unrefined sugar, coarse sugar, granulated sugar and refined sugar, the one element of love for Krsna passes through many stages: rati, prema sneha mana, pranaya, raga, anuraga and bhava. Bhava here denotes mahabhava. Krsna responds with the same type of love that the devotee possesses. In madhura rasa, prema denotes such strong attraction between Krsna and the gopi that it endures even if there appears to be cause for breaking the relationship. Prema itself has three levels: praudha (deep), madhya (medium) and manda (inferior).

When prema achieves the quality of illuminating the consciousness and melts the heart, it is called sneha. It has two varieties: ghrta sneha and madhu sneha. That sneha which is extremely dignified is called ghrta sneha. That sneha which is extremely possessive it is called madhu sneha. Rati has two types: I am his and he is mine. Madhu sneha has the form of "He is mine". Radha has such rati. When sneha begins to show duplicity it becomes mana. Mana has two forms: udatta and lalita. When mana becomes confidential with constant regard for Krsna it is called pranaya. Sometimes pranaya arises directly from sneha and then proceeds to mana. In other cases, sneha leads to mana and then pranaya. When extreme sorrow and joy become experienced in pranaya, it becomes raga. It has two types: nilima and raktima.

In sthayi bhava there are thirty-three sancari bhavas and seven secondary svabhavas (humor etc.) totaling forty one. Raga which gives newer and newer attraction to the object of love through newer mixtures of the forty-one bhavas is called anuraga. In this state, when the lover becomes subjugated by the partner, prema takes on immense varieties, and gives rise to the desire to take birth as a nonsentient object. When pangs of separation from Krsna give rise to Krsna's appearance, anuraga becomes advanced. Separation is part of the variety in spiritual love. When anuraga reaches the stages of yavadasraya, and samvedya, it is called mahabhava. The ultimate amount of anuraga is reached in Radha as

asraya and as Krsna as visaya. The sthayi bhava as anuraga, when it reaches its maximum, is called yavad asraya vritti. In the state of vedyā (union), when the asraya and visaya become combined in such a way that they think they are one rather than two, the sattvika bhavas become even more intense. This is called mahabhava.

In svakiya rasas mahabhava is very rare, but it is intrinsic to the gopis of Vraja. Mahabhava has two states; rudha and adhirudha. Inability to tolerate the passing of a second, agitation of the heart at the approach of anyone, time passing quickly, forgetting even the self in the absence of Krsna, feeling one moment as a kalpa—these are some of the symptoms or anubhavas in meeting and separation. There are two types of adhirudha: mohana and madana. From mohana comes spiritual insanity, in which state the person has symptoms of udghurna and citrajalpa. These states arise in separation from Krsna. There are ten types of citrajalpa: prajalpa, parijalpa, vijalpa, ujjalpa, samjalpa, avajalpa, abhijalpa, ajalpa, pratijalpa and sujalpa. When prema, the essence of the hladini sakti, becomes bright with the appearance of all ecstatic symptoms, it reaches its highest state, madana. This madana is residing in Radha eternally.

Krsna is rasa. He has unlimited knowledge and unlimited powers. For him nothing is impossible to accomplish. By his inconceivable power which reconciles contrary elements, he is eternally one rasa and many rasas. As one rasa he enjoys by encompassing everything as his own. In that state, nothing has separate existence as rasa other than himself. But he is simultaneously many rasas. Thus other than his personal rasa, there is rasa of others and the combination of his rasa and others' rasas. Experience of these last two produces the bliss of the pastimes. Rasa for the pleasure others reaches its climax in parakiya rasa. In Vrndavana this reaches its fully blossomed state. Parakiya, combined with enjoyment of his own rasa, reaches the final stage of madana, which yields the highest form of bliss. This exists in its pure form in Goloka, and descends to Vraja in the material world, where it may be perceived as material by the material eye.

Devotees aspiring for prema, you have by practicing vaidha bhakti attained love of God and surpassed the fourteen levels of material existence. Above the fourteen worlds exists the subtle realm of Hara dhama, the abode of Lord Siva. Leave the four levels of this existence and proceed higher. Pierce through the two levels of visuddha sattva (Brahman and Vaikuntha) in the form of the Viraja and approach the border of Goloka Vrndavana. In Goloka there are five levels of personal experience: santa, dasya, sakhya, vatsalya and madhura. coming to the level of madhura, take up a spiritual body of a gopi and enter the group of Radha as a follower of Lalita. by the mercy of Rupa Manjari. Raise the sthayi bhava to rasa by mixing it with vibhava anubhava, sattvika bhavas and sancari bhavas. Being experienced in rasa and attached to the Name, and having earned the treasure of prema to the level of mahabhava, you will have reached perfection. Attain the highest stage by deciding your present qualification, practicing yukta vairagya and constantly chanting the name. I have not supplied many scriptural references in the discussion of madhura rasa, because those who are qualified will find all of this in Ujjvala Nilamani and Jaiva Dharma. After understanding the topic of rasa

and taking support of the activity, service and mood suitable to the self, the devotee should enter the meditation on the eightfold pastimes. Then very easily he will attain vastu siddhi. By practicing yukta vairagya the devotee can easily remain a paramahansa till the end of his material life.

People who have strong attraction for gross material pleasure and cannot understand these topics should not read, think of or discuss these topics of rasa, because they will think that these are all material activities and criticize them. If they do appreciate them at all, they will become degraded as sahajiyas..

Jayadeva Goswami has written in Gita Govinda:

If the mind absorbed in rasa is fixed in remembrance of the Lord, and if the person is desirous of hearing about the highest pastimes of the Lord, please listen to the sweet love songs of Jayadeva.

The Bhagavatam says:

One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.

S.B. 10.33.30

Mahaprabhu has instructed that the devotee should listen carefully to the pastimes of the Lord described in the Bhagavatam. By this, the supreme rasa will manifest. The last verse of the four essential verses of Bhagavatam says:

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

S.B.2.9.36

The highest knowledge is prema. This is revealed in two ways in the activities of Krsna. Directly it is obtained through the daily pastimes, eight fold pastimes. Indirectly it is obtained through the pastimes of killing the demons, from the killing of Putana to the killing of Kamsa. These pastimes exist symbolically in Vraja and only as impressions in Goloka. Actually they are not found there, and cannot exist there. Reading the indirect pastimes, the devotee can purify himself; being purified, he can taste the direct pastimes and perceive Goloka. If the aspirant for prema very carefully cultivates in this way he will understand all these matters.

Expert and thoughtful men relish Srimad Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

S.B.1.13

As long as it is necessary to cultivate indirectly for purification, the devotee cannot absorb himself in rasa. When the indirect cultivation bears fruit, the pure rasa of Goloka will manifest. At that time he should cultivate both direct and indirect pastimes. Hearing the daily pastimes the devotee will taste rasa and hearing the indirect pastimes he will be able to destroy the obstacles to tasting the rasa. As a result, the material gunas will disappear and the devotee will easily be

able to see and attain Goloka. .

1 syamacchabalam prapadye sabalaccyamam prapadye
asva iva romani vidhuyam papa candra iva rahor mukhat pramuchya dhutva
sariram akrtam krtatma brahma lokam abhisambhavamity abhisambahvamiti
I attain the variegated world leaving the world of the Lord.. I attain the world of
the Lord leaving the world of variety. Having fulfilled all duties, I attain the
eternal spiritual world, shaking off the body, just as the moon frees itself from the
mouth of Rahu and shaking off sin as the horse shakes his hair.

Chandogya Upanisad 8

Just as there is a sky in this external world, there is a similar sky in the midst of
the heart. In that sky, there is heaven and earth, fire and air, sun and moon,
lightening and stars. Whatever is in this external world and even what is lacking
here is existent in that spiritual place. ...This Brahmapura is indestructible and is
the abode of complete satisfaction. Chandogya upanisad 8.1.3

2 Ujjvala Nilamani 1.4

3 I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna
consciousness,. Krsnas consciousness is always pure consciousness, in which the
Supreme Personality of Godhead, known as Vasudeva is revealed without any
covering. S.B.4.3.23

4 U.N.1.10, B.R.S.2.1.226, 233,236.

5 Expanding himself as many times as there were cowherd women to associate
with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.
S..B.120.33.19

6 U.N. 1.11

7 U.N. 1.19, 19, 21

8 U.N. 3.19

9 Thus deeply considering the situation, the all-merciful Supreme Personality of
Godhead Hari revealed to the cowherd men His abode, which is beyond material
darkness. Lord Krsna, revealed the indestructible spiritual effulgence, which is
unlimited, conscious and eternal. Sages see that spiritual existence in trance,
when their consciousness is free of the modes of material nature. S.B.10.28.14-15
10 When the Lord assumes a humanlike body to show mercy to His devotees, He
engages in such pastimes as will attract those who hear about them to become
dedicated to Him. S..B.10.33.38

The gopis of Vrndavana have given up the association of their husbands, sons and
other family members, who are very difficult to get up, and they have forsaken the
path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one
should search for by Vedic knowledge. Oh, let me be fortunate enough to be one
of the bushes, creepers or herbs in Vrndavana, because the gopis trample them and
bless them with the dust of their lotus feet. S.B.10.47.61

U.N.3.24

11 U.N.1.23

12 U.N.1.42-43, 2.1-2, 2.16

13 I worship Govinda, the Primeval Lord, residing in His own realm, Goloka, with
Radha, resembling His own spiritual figure, the embodiment of the ecstatic
potency possessed of the sixty-four artistic activities, in the company of her
confidantes, embodiments of the extensions of her bodily form, permeated and

vitalized by His ever blissful spiritual rasa. Brahma Samhita 63
14 U.N.3.56,57,61 4.1., 3-7
15 U.N.4.50

Summary

This book is meant to delineate vaisnava philosophy and theology, not to convey the experience of bhakti and rasa.¹ In that case it would simply suffice to describe the pastimes of Radha and Krsna, the embodiment of madhura rasa. There are plenty of books written on these matters, but the subject of those books is a matter of tasting.²

The learned have concluded that there are five components in deliberation: subject, doubt, reconciliation, opposition and conclusion.³ What is the subject of this book? The subject of deliberation is the life of the spirit soul. What is the doubt? The doubt is "What is life and what is life's goal?" The reconciliation is as follows. Life is of two types: pure life and conditional life. Pure life exists in the pure spiritual world. It is eternal, pure and full of bliss. There is no deficiency, no lamentation, no fear and no death. Conditional life exists in the material world. It has two types: grossly material (bahir mukha) and spiritually inclined (antar mukha). Grossly material life does not take interest in the spiritual realm, but rather turns in the opposite direction. Spiritually inclined life appears similar to grossly material life, but gives direct respect to the spiritual realm.

Grossly material conditioned souls are of four types:
without morality and without belief in God
with morality and without belief in God
with morality and with belief in God
with belief in an impersonal God

Life without morality or God has two divisions: non-human life and human life. Animals, birds and fish constitute non-human forms. In those non-human forms of life power of intelligence is almost absent. In the human forms without morality or God, intelligence is also almost absent. This may be represented by primitive forest tribes, which, like animals, carry out action according to immediate desire. Impelled by fear and desire, they take various glittering objects such as the sun and moon as their gods. There is no moral code and no real belief in God. The quality of bhakti, present in the perfect state of the soul, is almost absent, being represented only by possession of the human form. When man gains knowledge of matter and material energy, he can progress in arts and sciences using his intelligence. By this he creates happiness for his senses, but he has no respect for morality or God. He is the second type of immoral, atheistic human being, having no regard for ethics or God.

When the human being then develops regard for moral laws, he reaches the second stage of human life. When this life becomes combined with faith in God, man attains the third stage of life. However, since the obligation to God is subservient to his moral codes, that faith does not remove his material tendency. When man attains the stage of thinking of the goal in terms of impersonal liberation, and molds his life on this concept, he loses morality, and gradually faith in God turns into faith in absolute monism. This stage, material existence based on distorted concepts of impersonalism, is the fourth stage of conditional life.

When man accepts the Supreme Lord as the all in all of life, makes all science, arts, morality, thoughts and philosophies of God subordinate to devotion to the Lord, though still materially conditioned, he is called spiritually inclined. Living in this way he is called a sadhana bhakta.

The final goal of life is to be situated in spiritual rasa in one's own pure nature after the destruction of endless material bondage. That is the result of spiritually inclined life.

Hearing this reconciliation, people situated in each of the four stages of material life will raise their respective objections. Actually, each of these types of people, utilizing their intelligence, have considered a subject, doubt, reconciliation, and objection, and come to their individual conclusions. Those conclusions are raised here as the opponent's view, or objection. The principle operating here is that each stage of life will defeat the objections raised by the next lower stage and establish a new conclusion. By mentioning the new conclusion, it is understood that the previous conclusion has been defeated. The work here is to defeat the views of life which are considered inferior. The various conclusions of these life styles have been presented in the book, but they will now be summarized and reviewed again.

The man without morals thinks in the following way. "The variegated universe is formed by the union and separation of atoms, according to the beginningless laws of material nature. There is no creator. Any faith in the Lord is simply superstition. If there were a necessity of some form of great creator, then that creator would also need to have a creator. Therefore belief in a creator has no foundation. Intelligence arises by the working of the material brain in the material body. When this action stops, the intelligence no longer exists. Belief in a soul is but blind faith. When the body dies, existence ends or merges into primal matter. A person should therefore try to enjoy himself as much as possible as long as the body is alive, remembering as well to avoid those acts which will give future trouble in this life itself. These troubles are imprisonment, execution, death of other living entities (war), mutual animosity, sickness, and infamy. Bodily pleasure is necessary because there is nothing beyond that. In order to increase physical pleasure, everyone should make physical and mental efforts to make as much progress as possible in arts, sciences, and industry. Leave aside the forest life and increase the glamour of body, furniture, house and clothing. Enjoy more by creating delicious food, fragrant perfumes and cosmetics, sweet sounding

musical instruments, vehicles, beautiful art works and enticing beds. Increase beauty by building attractive palaces and ride in a variety of automobiles. The excellence of man is his sophistication. Collate history for the benefit of living now. All the discoveries made by research must be preserved. Do not believe in anything extraordinary or illogical. Where there is a conflict between general happiness and individual happiness, sacrifice general happiness for one's own benefit."

On hearing such strong statements, the uncivilized and innocent primitive peoples give up their previous mode of action and begin to improve their life. Belief in the power of the sun and moon, maintaining themselves by hunting, and spending their time in the forest like animals becomes forgotten. In this way the immoral intelligent materialist becomes proud. Carvaka and Sardanepala are examples of people who advocate a life of sense pleasure.

The moral materialist, being more intelligent, can easily defeat immoral materialist. He says: "Oh brother, I respect what you say but I cannot accept your self-motivated actions. They are not at all good. You are seeking out happiness in life, but without morals how can there be happiness? Do not think that your life is everything! Consider society as well. Rules which can increase the happiness of the human being in society are advisable. That is called morality. Gaining happiness through morality makes man superior to animals. It is necessary for man to accept individual suffering where it will give happiness to society. That is called selfless morality, and it is the only path for man. You must cultivate all the positive sentiments such as love, friendship and compassion in order to increase the over-all happiness of society. By doing this, violence, hatred and other evil tendencies will not be able to contaminate the heart. Universal love is universal happiness. Take up ways of increasing this happiness."

Positivists such as Comte and Mill, and socialists such as Herbert Spencer as well as lay Buddhists and atheists firmly believe this philosophy.

Moralists worshipping a fictitious God accept the same philosophy, but add, "Belief in God is also a principal moral duty. Morality can never be perfect until man has faith in God. Belief in God clearly contributes to moral standards in the following ways.

1. Even with a strong sense of morality, sometimes the attraction of sense objects is so strong that even great moralists are defeated. If the opportunity arises to enjoy immorally in secret, belief in God will act as a preventative measure. God can see what man cannot. If man thinks like that, then he will not be able to perform acts contrary to morality in secret.
2. By having belief in God, man can die peacefully due to happiness born of his faith.
3. Everyone will accept that faith in God produces greater tendency to perform pious acts than morality alone.

4. The life of a moralist with faith in God is more peaceful than that of a person with morals alone.
5. If God actually does exist, then by faith in Him so much is gained. If he does not exist, then there is still no harm in believing. On the other hand, if God does exist, it is detrimental not to have faith in Him. Therefore a true moralist must have faith in God.
6. There is happiness in worshipping the Lord and that happiness is purer than any other happiness. There is always some disturbance in material happiness, but the happiness derived from worship of the Lord is devoid of disturbance.
7. By belief in God, the tendency towards righteousness in the mind grows very quickly.
8. By faith in God, compassion and tolerance become stronger.
9. By belief in God, there is more eagerness to perform selfless action.
10. By belief in God, acceptance of afterlife arises. When this arises, man cannot be disappointed by any event in life.

Oh brother, even if God does not exist, for the above reasons and many others as well, it is necessary to believe in some form of God."

Seeing all the direct results of worship of God, the atheist is defeated by the pseudo-theist, and like Comte, they accept some worshippable object. Though there are differences between Jaimini's karma kanda, Patanjali's meditation on God and Comte's fictitious worship, the result is the same. Comte has expressed himself clearly on these points whereas Jaimini and other proponents of karma are more cautious, and do not reveal their minds.

When the pseudo theist becomes strong, the genuine theist comes forward and challenges him. "Oh brother, do not think that God is simply an imaginary device. He actually exists. Consider the following reasons.

1. Because of the perfect laws observed in the universe, there can be no doubt that a supreme intelligence has created it and is maintaining it. The power of reasoning is the best quality in man. When that power of reasoning is operating correctly, truth is discovered.

Sometimes, by neglecting details, error occurs. In operation of logic, proper concomitance is necessary. Without that logic cannot proceed very far. In trying to come to a conclusion, two elements of the syllogism (process of reasoning) must be valid. For instance, a person may conclude there is a fire on the mountain, on seeing smoke there. First, the statement "where there is smoke, there is fire" must be valid. Secondly what appears to be smoke, must be real smoke. If these two elements of the syllogism are correct, the conclusion, that

there is fire on the mountain, must be true. This is the process in logical inference.

"Beauty and perfect arrangement are observed in the workings of the universe" is one element. The other element is "Whatever occurs by chance does not have perfect arrangement. Perfection can only be produced by a conscious entity with intelligence." From these two elements it may be correctly concluded "Some great conscious entity has created this universe."

2. No activity occurs without a doer. Someone may propose that that doer must also have a source. However this argument is valid only in relation to matter. A form is conceived by the intellect and this is transformed into action in the material world. The original doer or mover of matter is a conscious entity. As we do not see any mover of intellect beyond this, what is the necessity of insisting on another doer. By incorrect concomitance produced through the habit of material vision, a person searches for a doer behind the conscious entity. Give up this bad habit and with pure logic take faith in the Lord.

3. If consciousness arises by some special process through combination of atoms, there should be some evidence of this somewhere in the universe. There should be some example of this in human history. Man is produced from the womb of a mother. Nowhere is any other process observed. In spite of the growth of science, nothing otherwise has yet been observed. Someone may argue that man has arisen by chance combination of matter, and later man has adopted this particular process of birth from the womb. However, the succeeding events should be similar to the first event. Even now we should observe at least a few conscious entities arising by chance combination of matter. Therefore it can only be logically concluded that the first mother and father must have arisen from the supreme consciousness.

4. Wherever man exists, belief in God also exists. Therefore belief in God is a basic attribute in the character of man. Someone may object that faith in God exists in the primitive stage of human life, and by the advancement of knowledge this is eradicated. Error is not of one variety, but truth is always one. For instance, ten plus ten equals twenty. This is the same in all countries and all places, because it is a truth. The statement "Ten plus ten equals twenty five", being a false total, is not common to the whole world. Belief in God exists even in the inhabitants of the most remote islands. Objection to this universal phenomenon, which arises simply from the prejudices of material education, cannot be considered.

5. It is absolutely necessary for man to accept God and afterlife if he wants to raise his position as a human being. If a man has only a few days to live, he cannot have much hope and aspiration. Man fulfills his higher aspirations, hopes and ambitious goals to the degree that faith in God naturally manifests in his character. Men devoid of faith in God have insignificant purpose in life.

6. If faith in God based on sound reasoning and gratitude in the form of following his orders is absent, then real worship of the Lord, which is the main item of morality, also becomes absent. By this absence, the life of man becomes imperfect, and in the absence of basic obligations life becomes sinful.

By logically deriving conclusions in this way, knowledge will increase and in the shelter of this knowledge, life will advance in the spheres of science, arts, morality and faith in God, and the whole world will benefit. This will give you peace and happiness after death. Those processes which reject the existence of God cannot offer you happiness after death. Oh brother, you have offered your hopes to an imaginary God, but a real God can offer you benefit thousands of times greater.

It is necessary to cultivate knowledge of science, arts, morality and God, but this cultivation is of two types: improper and proper. Improper cultivation refers to cultivation performed at the wrong time and in the wrong way, without considering one's own qualification. A person should practice according to his qualification. If he does more or less, the proper result will not manifest. Qualification is according to one's nature. Nature arises due to original circumstance, teachings and association. When you take support of the scientific system of varnasrama of Bharata after discerning your qualification, you will perfect your activities and attain the final goal. Please understand that your soul is deathless, through logic and intrinsic faith. Then your life in vaidha bhakti will be perfect in all respects. Though you appear to have arisen from your mother's womb, by transcendental logic and advanced methods, raise and embellish that self to higher existence. You existed before this birth, and after this life you will exist. Without such conviction, your faith in God will not be pure.

Some person, being born in a family of devotees naturally becomes a devotee. Another person, taking birth in a materialist's family, will likely be a materialist. Thereafter, the teachings and association may be favorable or unfavorable. When the person attains full intellectual capacity, his nature becomes fixed. According to that nature, the person does his activities. Since in one lifetime all results of action must be received, one person will go to heaven and another to hell. Is this the proper work of the all merciful, all discerning Lord? Those religions which accept one life-span for all activity are imperfect and unreasonable. Do not be limited by these religions; recognize the elevated nature of the soul. Taking shelter of varnasrama dharma you will be happy.

It is necessary to perform work according to the scriptural injunctions. This work is of two types: with desire and without desire. You should not be attracted to work which directly strengthens the senses for enjoyment. Desireless work is obligatory. In doing such work, there is no desire, even if it yields sense pleasure, for desire refers to self interest. In performing work as a matter of duty there is no desire or kama. By this work, the Lord is satisfied. When the Lord is satisfied, both material satisfaction and liberation are possible.

With this solid reasoning a person should establish himself in varnasrama dharma

and live a life of theistic morality. At this stage he begins the serious attempt to discover the goal of human life. He begins to consider the relation of soul and God. After coming to a conclusion however, the real question is not yet solved, and the person then asks, "Who am I? What is my relation to the world? What is my relation to God? What is my final position?"

There are three types of reconciliation to the doubt raised: action for one's own happiness; annihilation of one's self interest in impersonal knowledge; and bhakti, the cultivation of the soul's inherent nature.

The theistic moralist supporting the first solution will say: I am an infinitesimal soul, controlled by dharma and adharma, and always desiring happiness. I have a relation with the universe as enjoyer of the enjoyed. There is one portion of the material world which is the essence of pure enjoyment. I will go there and attain perfect happiness. My relation to the Lord is this: the Lord is the creator, I am the created; the Lord is the bestower, I am the receiver; the Lord is the maintainer, I am the maintained; the Lord is the protector, I am the protected; the Lord is the powerful, I am weak; the Lord is destroyer, I can be destroyed; the Lord is the lawmaker, I am the follower of the laws; the Lord is the judge, I am the judged. If the Lord is pleased, my suffering disappears and I have the possibility of attaining happiness. Performance of yoga is also included in this solution. Samadhi is the goal and the yama, niyama, asana, pranayama, dhyana, dharana are its constituents steps. Pratyahara is the mode for attaining results. Samadhi is the destroyer of suffering and the cause of happiness.

In the second solution, a person gives up theistic morality and progresses to impersonal conceptions. I am a knowing object, brahman is a knowing object. I am a portion of brahman. Anything material must be avoided. Matter is the opposite of brahman. I am brahman but by illusion I am thinking that I am an individual soul. There is nothing except brahman. Whatever I see as matter is due to ignorance. By thinking of myself as brahman, I will attain impersonal liberation. This is the final goal of the individual.

In the third solution, the theistic moralist says: I am actually spiritual, but only a particle of spirit. The Lord is the Supreme Spirit. The material world is not false or illusory. The concept of "I" which I hold in this world is due to my weakness of knowledge. I am eternally the servant of the Lord. My relation with the world is temporary. This relation has arisen due to the desire of the Lord. As I decrease my opposition to the Lord my attraction for the spiritual realm will grow. My real eternal position is to realize myself as the servant of the Lord. By cultivating this relationship, as a secondary result, I attain liberation from the material world, and as a primary, eternal result, I attain prema. My eternal relationship with the Lord is that of servant and served.

Whoever becomes bound to the first solution takes karma as the chief means and established the Lord a limb of karma. The result has no eternal qualities. That solution is not without faults. There is no display of the independence of the Lord in their life. Dependence on rule predominates. Such persons are called

karmis.

Whoever becomes bound by the second solution, aims at destruction of the self and performs false renunciation. He neither establish himself in this world nor does he finally attain a stable non-material position. By accepting negative thought patterns he renders his life useless. Such persons are called jnana kandis.

Those who are bound by the first solution (sangati) will accept the third solution as the opponents view (purvapaksa). " Taking shelter of bhakti, you regard all material happiness as insignificant, and our goal of attaining happiness on svarga or elsewhere as detestable. By renouncing everything from brahma to the immovable entities you give up working for the progress of the world. You reject the world altogether. But this world is our field of activity. By performing acts dear to the Lord, I attain happiness in this life and the next. By negating all of this, you impede the attainment of everyone's happiness.

The devotee replies as follows and supplies the conclusion. "Oh brother, though there is nothing of particular importance for the soul to attain in this world, if you examine the life of the devotee you will see that whatever good is possible for this world is attained only by the actions of the devotee. Do whatever you can in the realms of science, art, crafts and morality. I do not object to those activities, rather such things also provided facility for the cultivation of bhakti. The devotees are not dry renunciates, but rather enjoyers of bliss. I accept all actions which are pleasing to the Lord. Please do not perform action with the motive of selfish happiness, which only a secondary result, but performs all actions for increasing devotion to the Lord. There is only a slight difference between you and I in the matter of action. The difference is however that you perform work with a sense of duty and I perform work with a feeling of serving the Lord. I may reduce some of those actions as they are not suitable, but this is not the same as negligence to perform action in your mode of life. You may stop your duties for no good reason, but I neglect those duties because of devotion to the Lord. For you, the world is a field of activity, but for me it is a field of performing acts of devotion. I understand that all your actions are actually material. You are theistic moralist karmi; I am called a devotee, servant of God.

The actions of a devotee and a theistic moralist are in many places identical but according to the faith, the nature of the actions is different. As the actions of the theistic moralist are not aiming at anything beyond matter they are despicable. Though he respects the Lord, he does not accept the spiritual form of the Lord or the final destination of the soul. He cannot get deliverance from the wheel of karma. When the theistic moralist realizes the insignificance of the material world and tries to attain liberation from the bondage of karma, he sees three possible ways to accomplish this.

1. One should gradually give up attraction for material karma and become fixed in spiritual truth.
2. One should offer all action for material results to Visnu, the Supreme Spirit. In performing karmas one should think of the pleasure of Visnu. After performing

the karma, offer the results to Krsna.

3. All obligatory karma should be done with devotion to Krsna. Those duties which, not performing, in no way obstruct normal existence, should be rejected.

Those who accept the first path are yogis or ascetics. The ascetics try to loosen the knot of karma by undergoing great difficulties. This Vedic process includes panca agni vidya and nididhyasana. Different types of yoga like astanga yoga, sadanga yoga, dattatreya yoga, and goraksanathi yoga have been prescribed. Among them hatha yoga and Patanjala's raja yoga are highly esteemed in the world. The astanga yoga of Patanjala is chief. The person must first practice yama: non violence, truth, no stealing, celibacy, and not accepting from others. Then he practices niyama: cleanliness, satisfaction, austerity, study, meditation on God. By doing this he gives up all bad actions and becomes habituated to good actions. He then practices postures, and then breath control. Having controlled his breath, he concentrates on a form of Visnu and then fix the mind steadily on Visnu. Before the meditation however, the mind must be withdrawn from all sense objects. When the mind has become motionless, samadhi is attained. The main intent of this process is to become free of karma by practicing rejection. However it is a slow process and has many obstacles.⁴

Those who maintain the second method think that whatever material thing a person desires should be dedicated to the pleasure of Visnu and then offered to Krsna. However this act is contrary to nature.⁵ Can a heart moved by material pleasure naturally decide to please Visnu? If he does this for show then it cannot be regarded as a sincere attempt. It is only meant to deceive the mind. The devotion for Visnu of all the women who worship anna purna in order to have enough food in future lives is simply words. It goes without saying that it is not possible to attain liberation from material bondage by such offerings.

The third means is correct, because it involves action which corresponds to what attracts the mind. If a person is attracted to delicious food, he can eat food which has been offered to the Lord. By doing this simultaneously he will cultivate his attraction to the Lord and satisfy his material attachment. By tasting the higher pleasure, very quickly the lower taste will transform into the higher taste. This is classed as secondary bhakti but is still distinct from karma. Although karma is present in the desire for result, it is still possible to destroy karma itself in this process. When all bodily and mental actions act according to this secondary devotion, then they become subordinate to secondary bhakti and then serve real bhakti. Those theistic moralists who have this inclination become devotionally inclined. All other theistic moralists are still materially engaged."⁶

In defeating all the opposing views (purvapaksa), bhakti becomes established as the only practical method. Bhakti is the highest attainment for man. It does not contradict the progress of society or the welfare of the living entities. It bestows the inherent eternal peace and bliss to the soul. Bhakti is the way of life for the human being. It is perfect and all auspicious. It is the only spiritual thing in the material world.⁷ By cultivating sadhana bhakti the devotee attains the stage of bhava, and finally prema. Then the sweet and majestic Lord, the abode of Laksmi,

opens his storehouse of rasa and says, "Oh friend, I have been carefully holding this storehouse you. You alone have rights to it. Rejecting me, you fell under the spell of my energy of illusion. Continuously I have shown great regard for you. As you have attained this by your own efforts, I am extremely pleased. Serve my ever fresh pleasurable form and play with me in the endless ocean of bliss. Do not fear, do not lament, for you have attained eternal life of bliss. For me, you have cut all chains of material attachment. I will not be able to repay the debt of love you have shown. Be naturally satisfied in your service."

To those who rejects the nectarean instructions of Sri Caitanya Mahaprabhu and takes up other teachings, Rsabha deva has give the following instructions in the Fifth Canto of Bhagavatam, 5th Chapter. Keep this instruction in your mind.

One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

S.B.5.5.18

1 I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements. A sincere student should not neglect discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krsna. C.C..Adi.2.116-117
Study Srimad Bhagavatam very scrutinizingly. Then you will understand the actual meaning of Brahma sutra. C.C.Madhya 25.153

2 Tenth Canto, Bhagavatam, Gita Govinda of Jayadeva, Krsna Karnamrta of Bilvamangala, Lalita Madhava and Vidagdha Madhava by :Rupa Gosvami
3 khalu visaya samsaya purvapaksa siddhanta sangati bheda panca nyayangani Baladeva, Vedanta Sutra

4 It is that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this is derived from devotional service to the Personality of Godhead. S.B.1.6.354

5 If varnasrama dhkaram is to be established again, the faults that have arisen the present system must be given up. Those who wish to benefit their nation should institute the following instructions, otherwise he cannot benefit the nation.

Having completed brahmacari life, opne should becomea grhastha. Having become a grhastha one should become a vanaprastha. Having become a vanaprastha one should become a sannyasi. But a brahmacari or a grhastha may also become a sannyasi. Jabala Upanisad

Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work. Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor S.B.1.5.34-35

If one acts in his profession according to his position in the modes of nature and

gradually gives up these activities, he attains the niskama stage. If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification. S.B.7.11.32,35

6 If one worships the Lord, what is the necessity of austerities? If one does not worship the Lord, what is accomplished by austerities? If the Lord is realized within and without, then what can austerity accomplish? If the Lord cannot be realized within or without, what can austerities accomplish? Narada Pancaratra
7 Remembrance of Lord Krsna's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation. S.B.12.12.55